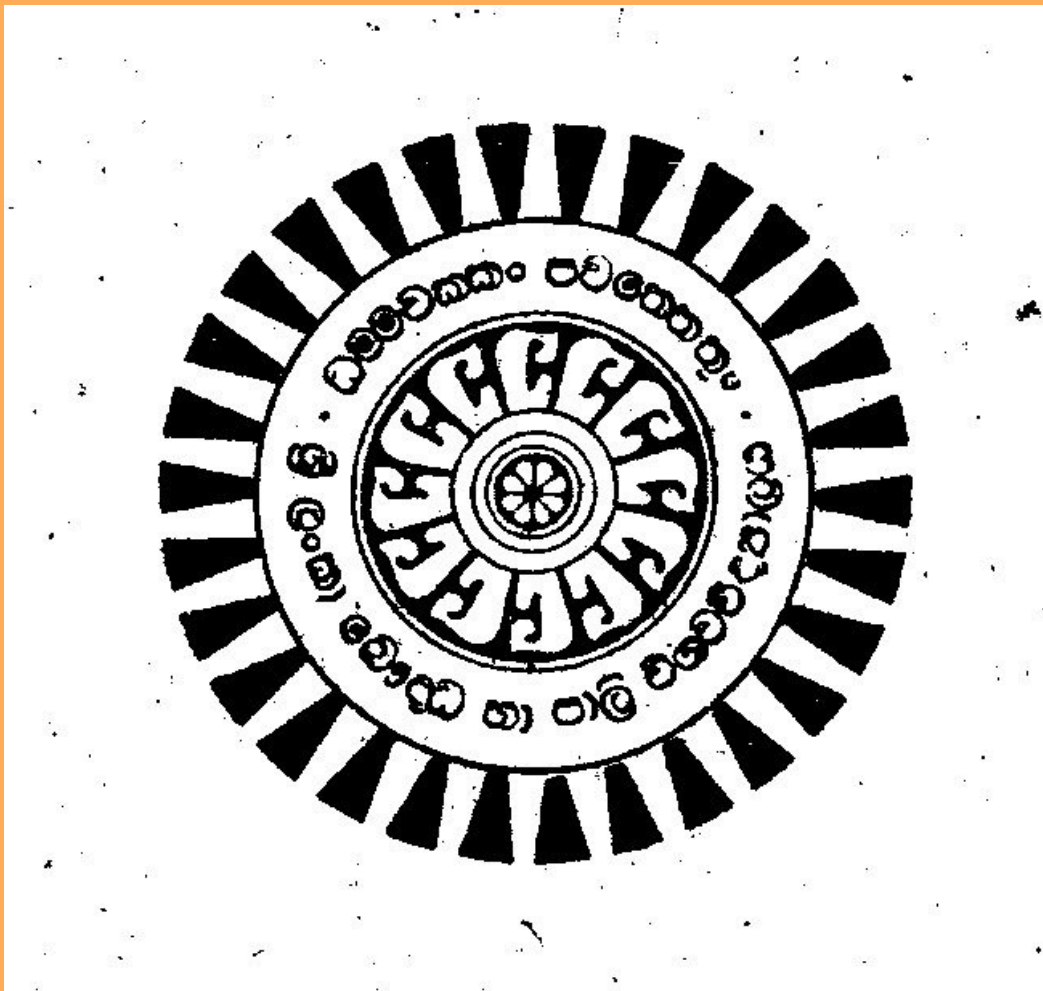


STUDENTS' HANDBOOK
OF BUDDHIST AND PALI UNIVERSITY
OF SRI LANKA
THIRD YEAR BA GENERAL STUDY

2011



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Introduction

This „*Handbook for Students of Buddhist and Pali University of Sri Lanka*“ was compiled just and only with the purpose to help the students at the first year, second year and especially third year study program at the Buddhist and Pali University of Sri Lanka. It may be useful also for many other people, who have never studied at university, but who are interested in the subject-matter dealt with in this book. To justify credibility and reliability of this work it should be mentioned, that since the first year I have been correcting notes for all three years prepared during the period from 1998 until the year of my correction itself. Thus many hundreds or rather thousands of notes came through my hands and finished as corrected and respected source of knowledge for many university students and non-university students as well. It might be astonishing and maybe even astounding that a student of 1. year had been helping students of 2. year and 3. year. What is my explanation? I believe, that anyone who has the proper intention, proper skill and proper knowledge can help in the field which is connected with those three. My intention has always been to help the students, my skill is quick type-writing and my knowledge is English language. As such I could help with copy-writing the notes from English medium for the students of the Buddhist and Pāli University of Sri Lanka. I did it with all sincerity and seriousness thinking about the success of the students. Every monk should help others, if he can and if he does not want to help others he should help himself – to attain the *Nibbāna*. I spent more than thousand hours preparing this kind of 'help', but still there is much to do and much to improve.

We can understand religion as one angle from which we understand the truth. We all have closed eyes - as we still didn't realize the real knowledge, we still didn't attain the *Nibbāna*. Thus, like people with closed eyes, we try to realize the truth. We are like them, the people with closed eyes, who are trying to understand the nature of an elephant. Like this bunch of people, staying at various places and trying to understand the elephant according to what they perceive by their blind touching by hands, the same way we try to understand the truth either by religion (belief), science (facts realized by our six senses) or philosophy (thinking) as different points of view. But no way of these three is leading to real understanding, like no way of touching the elephant will help the people with closed eyes to understand the elephant. What these people should do, they should open their eyes and just see the elephant as it is. The same way we, if we want to see the truth of the world, we should attain the *Nibbāna* and thus see the world as it is.

First and foremost I should thank to all the students who dedicated their precious time to type their hand-writing and then distributed it among other students (and thanks to that I had the opportunity to compile them in a book-form). This was the main source of my experience and knowledge, later on well practiced and utilized while compiling this book. I would like to express my great thanks to teachers at the Buddhist and Pāli University of Sri Lanka and apart from those whose ideas are in the notes in these books I should not forget especially ven. Mavatagama Pemananda (mainly teacher of Sanskrit) who patiently spent his precious time to share his excellent knowledge with me. I should not forget to mention the English teachers who never received sufficient amount of praise from the other teachers at the university, namely Mr. Svarnananda Gamage, Mr. Ratnasiri and not less Mr. Pradeep Gunasena who encouraged and supported me enormously during my study, for example by allowing me to work on it in their office. Most of the time that I studied at the university I spent in the Mīgoḍa Bhikṣu Bhāvanā Madhyasthānaya, under the support and protection of ven. Pilasse Vimaladhaja. May my gratitude be expressed at least in this way, if not so in another. I also thank all those who made the effort to print and publish this book, financially or in any other way.

If there is any comment, idea for improvement or any other reason to contact me, then may I be contacted by e-mail – monksarana@gmail.com .

May all beings see the Truth,
May all beings attain *Nibbāna*.

Ven. Czech Sarana,
Mīgoḍa Bhikṣu Bhāvanā Madhyasthānaya,
Daham Māvata, Mīgoḍa,
Sri Lanka

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PĀLI PRESCRIBED TEXTS - II

An ability to comprehend the following prescribed texts is expected. The following topics should be given due attention: contents, standard of language, sources, authorship and chronology, philosophical, religious and literary value. Special attention should be paid to their contribution to and their position among the Pāli literature. Their relevance in studying Buddhist thought and history should also be studied. An effort should be made to study the information found in them and various trends of their times.

It is essential to have a general grammatical knowledge of the language of prescribed texts. Proficiency in translating into English the passages from the prescribed texts will also be examined.

Prescribed Texts:

(One of the following lists of texts for each year will be prescribed by the department.)

- | | | | |
|-----|-----------------------------|---|--|
| (1) | 1. <i>Petakopadesa</i> | - | <i>Paṭhamabhūmi & Dutiyabhūmi</i> |
| | 2. <i>Aṭṭhasālīni</i> | - | <i>Bahiranidanavannanā</i> |
| | 3. <i>Dīpavaṅsa</i> | - | Chapters 1-5 |
| | 4. <i>Jinacarita</i> | - | Stanzas 1-244 |
| (2) | 1. <i>Petakopadesa</i> | - | <i>Tatīyabhūmi & Catutthabhūmi</i> |
| | 2. <i>Samantapāsādikā</i> | - | <i>Bahira nidanavannana</i> |
| | 3. <i>Dhātuvāṅsa</i> | - | |
| | 4. <i>Dathavaṅsa</i> | - | Chapters 4, 5 |
| (3) | 1. <i>Visuddhimagga</i> | - | <i>Dutaṅga Niddesa</i> |
| | 2. <i>Sumaṅgalavilāsinī</i> | - | <i>Nidānakathā</i> |
| | 3. <i>Mahāvaṅsa</i> | - | Chapters 1-5 |
| | 4. <i>Sāsanavaṅsadīpa</i> | - | Chapters 1, 2 |

Recommended Reading:

- | | |
|---|-----------------------------------|
| 1. <i>A History of Pāli Literature, Vol. i., ii.</i> | B. C. Law, London, 1933 |
| 2. <i>The Pāli Literature of Ceylon</i> | G. P. Malalasekare, Colombo, 1956 |
| 3. <i>The Pitaka – Disclosure (Petakopadesa), PTS</i> | Gnanamoli Bhikkhu |
| 4. <i>A History of Indian Literature, Vol. ii.</i> | M. Winternitz, Calcutta, 1933 |
| 5. <i>On the Chronicles of Ceylon</i> | B. C. Law, Bengal, 1947 |

Mahāvamsa – introduction (lectured by Mrs. Merlin Peiris) 10th of February, 2011

Mahāvamsa is the great chronicle of Sri Lanka, although the author wanted to write about religion. He had written a lot about the history of Sri Lanka and India. The author of *Mahāvamsa* is **Mahānāma Thera**. He was a monk who lived in the *Mahāvihāra*. *Mahāvamsa* was written using *Dīpavamsa* as the source. The *Mahāvamsa* is called 'an epic poem'. The language is lucid and flowing as well as poetical.

The *Mahāvamsa* begins with introducing the life of **Gotama Buddha**. It explains His life as the *Bodhisattva*. The *Mahāsammata* clan is described; the names of the parents of prince **Siddhatta**, His wife and son are given. In this manner, the family background of the *Bodhisattva* is given.

Mahāvamsa describes the three Buddhist Councils that were held in India. The First Council was held at Rājagaha, three months after the passing away of **the Buddha**. The chief monk was **Mahā Kassapa**. During this council *Dhamma* was collected and classified. **Ānanda Thera** was in charge of *Dhamma*. **Upāli Thera** was in charge of *Vinaya*. The second council took place hundred years after **the Buddha** passed away. It was held at Vesālī. During this council, the *Vajji* monks tried to prove the ten unlawful points as correct. But the *Theravāda* monks did not accept. After this council, the monks divided into two groups. They were *Theravāda* and *Mahāsaṃghika*. The Third Council was held during the rule of **Dhammāsoka** at Pāṭaliputta. **Moggaliputtatissa Thera** was the chief monk. It is important, since the king took steps to send nine missions (to spread **the Buddha's** teaching to other countries).

Mahāvamsa records the three visits of **the Buddha** to Sri Lanka.

1. **The Buddha** first came to Mahiyāṅga. At that time, he made the place free from *yakkhas* (in this case 'yakkhas' uncivilized/uncultured people or a kind of tribe) (actually **the Buddha** preached *Dhamma* to the *yakkhas*, making them civilized and cultured).
2. Second time, **the Buddha** visited Nāgadīpa. At that time, there was a fight between two *Nāga* kings - **Cūlodara** and **Mahodara** for a jewelled seat (here *nāgas* should be again understood as a tribe or a certain group of people). **The Buddha** brought pacification, they were united and they offered the seat to **the Buddha**.
3. **The Buddha's** third visit was to Kelaniya at the request of **Maniyakkhika Nāga king**. During this visit, he went to the Samantakūṭapabbata (Adam's Peak, Śrī Pāda) and gave his footprint there.

Mahāvamsa speaks about the pre-Buddhist background of Sri Lanka. It mentions the coming of **king Vijaya** to Sri Lanka. After that, it mentions **king Paṇḍukābhaya** as an important pre-Buddhist king. During this period people believed in existence of *yakkhas* and *petas*. The **king Paṇḍukābhaya** performed a festival, keeping the statues of *Kālavēla* and *Cittarāja* on either sides (to honor these previously servants and now helping *yakkhas*). Another *yakkhinī*, **Valavāmukhī**, was housed in a separate mansion. People during this period worshiped trees. For example banyan tree, palm tree etc.

Mahāvamsa speaks about the kingship of Sri Lanka. It explains the rule of **Devānampiyatissa**.

- There was **king Asoka** in India. He was supposed to be the 'wheelrolling/wheelruling monarch' (*Cakkavatti* – king ruling for the benefit of surrounding countries, according to the *Dhamma*). (Note: According to **the Buddha's** teaching there cannot be a *Cakkavatti* until **the Buddha's** *Sāsana* is flourishing in the world. Therefore, **king Asoka** could not be a *Cakkavatti*. Moreover, **king Asoka** didn't have the 'treasures' that a *Cakkavatti* must possess.) **Devānampiyatissa** was first known as **Tissa**. **Tissa** and **king Asoka** were very good friends. When **king Asoka** had the second consecration, he received new epithet – '**Devānampriya**' (pleasing to the gods) (name was in Sanskrit). After **king Tissa** got to know about it, he desired to have that epithet also – thus he became **Devānampiyatissa**.

This king introduced Buddhism to Sri Lanka through his son, **Mahinda Thera**. His daughter **Sanghamittā** brought the branch of the *Bodhi Tree*. During his kingship, *Thūpārāma* was constructed.

Mahāvamsa gives a description about the **king Duthugemunu**. The chronicle gives a full description about

his family background. It explains how he fought with **king Elāra** and brought freedom to Sri Lanka. He built many religious buildings, such as:

1. *Ruwaṃvelisēya,*
2. *Mirisaveṭṭiya,*
3. *Lōhapasāda.*

Mahāvamsa describes the kingship of **Valagamba**. His kingship is important, because he constructed *Abhayagiri Vihāra*. This construction became a turning point in the history of Sri Lanka. *Abhayagiri* monks accepted *Mahāyāna* teaching and always there were conflicts between *Mahāvihāra* and *Abhayagiri Vihāra*.

Mahāvamsa ends with the rule of **Mahāsena**. He destroyed *Mahāvihāra* and therefore he was not famous. Later he understood his folly/mistake and repaired *Mahāvihāra* and also constructed *Jetavana Vihāra*. This king did much for the economic development. The author of *Mahāvamsa* did not like him - he devoted only one chapter for the king.

Mahāvamsa – chapter 3a (lectured by Mrs. Merlin Peiris) 24th of February, 2011

Mahāvamsa – chapter 3a - Verses 1-12

Verse	Pāli	Mrs. Peiris Translation	Wilhelm Geiger Translation
1	<i>Pañcanetto jino pañca-cattālīsasamā'samo; Thatvā sabbāni kiccāni, katvā lokassa sabbathā.</i>	The Buddha (the Conqueror) who is having five eyes, incomparable, having lived for 45 years, Completing service to the world for 45 years in all manners (<i>sabbathā</i>).	When the Conqueror the incomparable, he who has the five eyes,' had lived eighty-four years and had fulfilled all his duties in the world, in all ways;
2	<i>Kusinārāyayamaka-sālānamantare vare; Vesākhapuṇṇamāyaṃ so, dīpo lokassa nibbuto.</i>	At Kusinārā between the supreme two <i>sāla</i> trees, On the full moon day of Vesak , the Buddha , who was the light of the world, passed away.	then at Kusināra in the holy place between the two <i>sīla</i> -trees, on the full-moon day of the month Vesākha was the light of the world extinguished.
3	<i>Saṅkhyāpathamatikkantā, bhikkhū tattha samāgatā; Khattiyā brāhmaṇā vassā, suddhā devā tatheva ca.</i>	There assembled countless monks, There were <i>khattiyas</i> , <i>brāhmaṇas</i> , <i>vaiśyas</i> , and <i>sūdras</i> . In the same way gods also assembled.	Beyond all reckoning in numbers, did <i>Bhikkhus</i> assemble there and <i>khattiyas</i> and <i>brāhmanas</i> , <i>vessas</i> and <i>suddas</i> , and gods likewise.
4	<i>Sattasatasahassāni, tesu pāmokkhabhikkhavo; Thero mahākassapova, saṅghatthero tadā ahu.</i>	There were seven lakhs of chief monks among them Mahā Kassapa Thera at that time was the prominent monk.	Seven hundred thousand leading <i>Bhikkhus</i> were among them, the Thera Mahā Kassapa was at that time the <i>saṅghatthera</i> .
5	<i>Satthusarīrasārīra-dhātukiccāni kāriya; Icchanto so mahāthero, satthu dhammaciraṭṭhitiṃ.</i>	Having concluded/finished activities regarding the Buddha's body and the relics, the great <i>thera</i> expected the existence of <i>Dhamma</i> for a long time.	When he had performed all rites due to the (dead) body of the Master and the bodily relics, the great <i>Thera</i> , desiring that the doctrine of the Master might long endure,
6	<i>Lokanāthe dasabale, sattāhparinibbute; Dubbhāsitaṃ subhaddassa, buddhassa vacanaṃ saraṃ.</i>	The Buddha , the Helper/Leader(?) of the World, the Ten-Powered One, after the end of seven days remembering the words of Subhaḍḍa , who was old (<i>vuddhassa subhaddassa</i>).	did, seven days after the Lord of the World, gifted with the ten powers, had passed into Nibbāna, bethinking him of the evil words of the aged Subhaḍḍa
7	<i>Saraṃ cīvaradānañca, samatte ṭhapanam tathā;</i>	Remembering the offering of robes and placing on the same status (<i>samate ṭhapanam tathā</i>) and the request made	and also bethinking him that he (the Master) had given him his garment,' and had (thereby) made him equal with

	<i>Saddhammaṭṭhapanatthāya, muninā' nuggahaṃ kataṃ.</i>	by the Buddha , to establish the <i>Dhamma</i> .	himself, and (bethinking him) that the Sage had commanded the establishing of the holy truth,
8	<i>Kātuṃ saddhammasaṃgītiṃ, sambuddhānamate yati; Navaṅgasāsanadhare, sabbaṅgasamupāgate.</i>	In order to hold the Council of <i>Dhamma</i> since permission got from the Buddha , the monks belonging to the nine branches of the order then arrived.	and (lastly) that the Sambuddha's consent existed to make a compilation of the Holy <i>Dhamma</i> appointed to this end; among repeaters of the ninefold doctrine and versed in all its separate parts;
9	<i>Bhikkhū pañcasateyeva, mahākhūṇāsava vare; Sammanni ekenūne tu, ānandattherakāraṇā.</i>	As a cause of Ānanda Thera 499 <i>Arahants</i> were selected.	five hundred eminent <i>Bhikkhus</i> , who had overcome the <i>āsavas</i> , there was one less (than five hundred) (who was authorized), because of the Thera Ānanda .
10	<i>Puna ānandattherā' pi, bhikkhūhi abhiyācito; Sammanni kātuṃ saṃgītiṃ, sā na sakkā hi taṃ vinā.</i>	Again, because it was impossible to hold the Council without Ānanda Thera , he was selected according to the request of the monks.	And the Thera Ānanda also, again and again entreated by the <i>Bhikkhus</i> , resolved to (join with them in) that compilation of the <i>Dhamma</i> , for it was not possible without him.
11	<i>Sādhukīlanasattāhaṃ, sattāhaṃ dhātubhājanam; Iccaddhamāsaṃ khepetvā, sabbalokānukampakā.</i>	The <i>Theras</i> who were having sympathy to the whole world, held (made) various festivals for seven days, relic offerings for seven days and thus spent half the month.	When these <i>Theras</i> , pitiful toward the whole world, had passed half a month seven days in the funeral ceremonies, and seven in homage of the relics
12	<i>Vassaṃ vasaṃ rājagahe, kassāma dhammasaṅghaṃ; Nāññehi tatta vatthabba-miti katvāna nicchayaṃ.</i>	Having assembled at <i>Rājagaha</i> holding <i>vassa</i> season, "We shall hold the council, others should not stay here." It was their decision.	and had resolved thus: 'Spending the rainy season in <i>Rājagaha</i> , we will make a compilation of the <i>Dhamma</i> , no other (monks) must be permitted to dwell there';

Vocabulary:

V1 *Pañcanetto* – of five eyes (*pañca* + *netto*)
jino – conqueror
pañca-cattālīsa – 45
samā – a year
asamo – unequal, incomparable
ṭhatvā – having stayed ; having completed
sabbāni – all
kiccāni – services, works
katvā – having done
lokassa – of world
sabbathā – in all manners, in every way

V2 *kusinārāya* – in *Kusināra*
yamaka – a pair, two
sālānamantare – between *Sāl* trees (*sālānaṃ* + *antare*)
vare – supreme, excellent
vesākha – *Vesak*
punnamāyaṃ – becoming full (being a full-moon day) (*punna-m-āyaṃ*)
so – he
dīpo – light
lokassa – of the world
nibbuto – was extinguished

V3 *saṅkhyāpathamatikkantā* – countless

bhikkhū – monks
tattha – there
samāgatā – assembled
khattiyā – those of royal caste, *ḷṣātriyas*
brāhmaṇā – *Brāhmaṇas*, those of the priest class, highest class
vassā – *vaiśyas*, the business class, caste of normal people
suddhā – *śūdras*, the slaves
devā – gods
tatheva – truly even (*tatha* + *eva*)
ca – also

V4 *sattasatasahasāni* – 700 000
tesu – among them, in them
pāmoḷkhabhikkhavo – chief monks
mahākassapova – even **Mahā Kassapa**
saṅghatthero – the elder of the *Saṅgha*
tadā – at that time
ahu – (he) was

V5 *satthusarīrasārīradhātu* – body and relics of the Master
kiccāni – duties
kāriya – having concluded/finished activities
icchanto – expected (adj.)

so mahāthero – He, the great *Thera*
satthu Dhamma – the Master's *Dhamma*
ciraṭṭhitim – long time existence

V6 *Lokaṇāthe* – the helper/leader of world (loc.)
dasabale – of ten powers (loc.)
sattāha – in seven days
parinibbuto – finished/vanished/extinguished
dubbhāsitaṃ – insulting, bad speech
subhaḍḍassa – of **Subhaḍḍa** (gen.)
buddhassa/vuḍḍhassa – of old (gen.)

vacanaṃ – speech
saraṃ – remembering

V7 *Saraṃ* – remembering
cīvaradānaṅca – giving/offering robes also
samate – equality, evenness
ṭhapanā – setting up, placing, keeping
tathā – thus, so, in this way
saddhamma – the true doctrine
ṭhapanatthāya – for the sake of establishing (*ṭhapanā* + *atthāya*)
muninā – by the Lord, by **the Buddha**
anuggaha – help, favor, assistance

<i>katam</i> – made, done	<i>ekenūne tu</i> – <u>surely/indeed</u> <u>but</u> one,	homage of the relics
V8 <i>kātuṃ saddhammasaṅgūtiṃ</i> – to do the Dhamma Council	<u>surely/indeed</u> <u>without</u> one	<i>bhājanam</i> – division, dividing up ; bowl, vessel, dish
<i>sambuddhānamate</i> – <u>in the view/according to</u> of Sambuddha	V10 <i>puna</i> – again	<i>iccaddhamāsam</i> – thus for fourteen days (half of a month) (<i>iti</i> + <i>addha</i> + <i>māsam</i>)
<i>yati</i> – was, existed (?)	<i>ānandattherā'pi</i> – however/but, Ānanda Thera (<i>ānandatthera</i> + <i>api</i>)	<i>khepetvā</i> – having spent
<i>navāṅgasāsana</i> – nine branches of the order; ninefold doctrine	<i>Bhikkhūhi</i> – by monks	<i>sabbalokānukampakā</i> – <u>sympathizing with/pitiful toward</u> whole the world
<i>dhare</i> – bearing, holding, keeping in mind, wearing	<i>abhiyācīto</i> – being requested	V12 <i>Vassam</i> – the rain retreat
<i>sabbaṅga</i> – all separate parts	<i>sammanni</i> – selected, authorized	<i>vasam</i> – holding, attending, spending
<i>samupāgate</i> – well versed, attained, approached	<i>kātuṃ saṅgūtiṃ</i> – hold/do/attend the Council	<i>kassāma</i> – we shall hold, we will make
V9 <i>yeva</i> – even, just, also	<i>sā</i> – that, he, she	<i>dhammasaṅgahaṃ</i> – Council, gathering/collecting the Dhamma
<i>mahākhīnāsava</i> – great in destroying defilement	<i>na sakkā</i> – not possible, cannot	<i>naññehi</i> – not others (<i>na</i> + <i>aññehi</i>) (instr.)
<i>vara</i> – excellent, noble	<i>hi</i> – because, indeed	<i>tatta</i> – there(?) ; truth ; heated, hot
<i>sammanni</i> – authorized, selected	<i>taṃ vinā</i> – without him (gen./acc.)	<i>vatthabham</i> – may/should be/stay
	V11 <i>sādhukīlana</i> – a sacred festivity	<i>iti</i> – thus ; (a 'filling' particle, full stop)
	<i>sattāhaṃ</i> – seven days	<i>katvāna nicchayaṃ</i> – had resolved, made decision/resolution/determination
	<i>dhātubhājanam</i> – relic offerings/sharing,	

Mahāvamsa – chapter 3b (lectured by Mrs. Peiris) 3rd of March, 2011

Mahāvamsa – chapter 3b - Verses 13-30

Verse	Pāli	Mrs. Peiris Translation	Wilhelm Geiger Translation
13	<i>Sokāturaṃ tattha tattha, assāsento mahājanam; Jambudīpamhi te therā, vicarivāna cārikaṃ.</i>	Those monks consoling the sorrowful people, having wandered here and there,	and when they had made their pilgrimage over Jambudīpa, consoling here and there the sorrowing people,
14	<i>Āsaḥhisukkapakkhamhi, sukkapakkaḥhitatthikā; Upāgamuṃ rājagahaṃ, sampannacatupaccayaṃ.</i>	the <i>Theras</i> , who expect the better half(?) during the brighter half of the full moon day of <i>Esala</i> came to <i>Rājagaha</i> with the four requisites.	they, moved with desire that the good might long endure, betook them in the bright half of the month <i>Āsaḥha</i> to <i>Rājagaha</i> , (the city) richly provided with the four things needful.
15	<i>Tattheva vassūpagatā, te mahākassapādayo; Therā thiraguṇūpetā, sambuddhamatakovidā.</i>	The <i>Theras</i> as Mahā Kassapa and the rest with unwavering virtues, skilled in Buddha's Dhamma stayed there during the rainy season.	After the <i>Theras</i> , with Mahā Kassapa at the head, unwavering in virtue, familiar with the thought of the Sambuddha , had arrived at that place to spend the rainy season there,
16	<i>Vassānam paṭhamaṃ māsam, sabbasenāsanesu'pi; Kāresuṃ paṭisaṅkhāram, vatvānā'jātasattuno.</i>	These monks during the first month of the rainy season, having informed king Ajāsat (Ajātasattu) made all the repairs in all the dwellings.	they busied themselves during the first of the rain-months with repairing all the dwellings, when they had announced this to Ajātasattu .
17	<i>Vihārapaṭisaṅkhāre, niṭṭhite ahu bhūpati; Idāni dhammasaṅgūtiṃ, karissāmi mayaṃ iti.</i>	After finishing monastic repairs, (they) told the king: “now we shall rehearse the <i>Dhamma</i> .”	When the repair of the <i>vihāra</i> was finished they said to the king: 'Now we will hold the council.'
18	<i>Kattabbaṃ kintipuṭṭhassa, nisajjathānamādīsum; Rājā katthāti pucchitvā, vuttaṭṭhānamhi tehi so</i>	To the king who asked what should be done informed that a place should be prepared to stay. The king asked where it should be done and at the place informed by the monks,	To the question, 'What should be done?' they answered: 'A place (should be provided) for the meetings.' When the king had asked: 'Where (these were to be)?' and the

			place had been pointed out by them,
19	<i>Sīghaṃ vebhāraselassa, passe kāresi maṇḍapaṃ; Sattapaṇṇiguhādvāre, rammaṃ devasabhopamaṃ.</i>	close to the Vebhāra Pabbata at the entrance of the Satta Pannike, a beautiful hall, like a heavenly abode, was soon prepared.	he with all speed had a splendid hall built by the side of the Vebhāra Rock by the entrance of the Sattapanni grotto (cave), (and it was) like to the assembly-hall of the gods.
20	<i>Sabbathā maṇḍayitvā taṃ, attharāpesi tattha so; Bhikkhūnaṃ gaṇanāyeva, anagghattharaṇāni ca.</i>	This hall was adorned in all manners and there the king, according to the number of monks, spread valuable mats.	When it was adorned in every way he caused precious mats to be spread according to the number of the <i>Bhikkhus</i> .
21	<i>Nissāya dakkhiṇaṃ bhāgaṃ, uttarāmukhamuttamaṃ; Therāsanaṃ supaññattaṃ, āsi tattha mahārahaṃ.</i>	Moreover, associating the South, facing the North, a supreme, valuable seat was prepared for the <i>Thera</i> .	Placed on the south side and facing the north a lofty and noble seat was prepared for the <i>Thera</i> ,
22	<i>Tasmiṃ maṇḍapamajjhasmiṃ, puratthamukhamuttamaṃ; Dhammāsanaṃ supaññattaṃ, ahosi sugatārahaṃ.</i>	In the middle of the hall, facing the East, a seat was prepared, suitable for the Enlightened One (the Buddha) .	and in the middle of the hall a high seat was prepared for the preacher, facing the east and worthy of the blessed (Buddha) himself.
23	<i>Rājā'rocayi therānaṃ, kammaṃ no niṭṭhitaṃ iti; Te therā theramānanda- mānandakaramabravaṃ.</i>	The king informed the <i>Theras</i> , that: "our duty is over." The <i>Theras</i> informed ven. Ānanda , who brings joy.	So the king bade them tell the <i>Theras</i> : 'My work is finished,' and the <i>Theras</i> addressed the Thera Ānanda , the joy-bringer:
24	<i>Sve sannipāto ānanda, sekkena gamaṇaṃ taṃ; Na yuttante sadatthe tvaṃ, appamatto tato bhava.</i>	Ānanda , tomorrow is the assembly, it is not suitable for you to go as one who is in training. Therefore, be alert in yourself.	'Tomorrow, Ānanda , the assembly (comes together); it behoves thee not to take part in it since thou art still preparing thee (for the highest state), therefore strive thou, unwearied in good.'
25	<i>Icevaṃ codito thero, katvāna vīriyaṃ samaṃ; Iriyāpathato muttaṃ, arahattamaṃpāpuṇi.</i>	The <i>Thera</i> thus induced, putting effort, equally attained <i>Arahantship</i> , free from four postures.	Thus spurred on, the <i>Thera</i> put forth due effort and reached the state of an <i>Arahant</i> without being confined to any one of the four postures.'
26	<i>Vassānaṃ dutiye māse, dutiye divase pana; Rucire maṇḍape tasmim, therā sannipatiṃsu te.</i>	Both <i>Theras</i> during the rainy season, in the second month, on the second day, assembled at the beautiful hall.	On the second day of the second month of the rainy season the <i>Bhikkhus</i> met together in that splendid hail.
27	<i>Ṭhapetvā'nandattherassa, anucchavikamāsanaṃ; Āsanesu nisīdiṃsu, arahanto yathārahaṃ.</i>	Having placed a suitable seat for Ānanda , the <i>Arahants</i> sat according to suitability.	Leaving a fitting place vacant for Ānanda , the <i>Arahants</i> seated themselves on chairs, according to their rank.
28	<i>Thero'rahattapattim so, nāpetum tehi nāgamā; Kuhim ānandatthero'ti, vuccamāne tu kehici.</i>	That <i>Thera</i> , in order to point out his attainment of <i>Arahantship</i> , did not go with the <i>Theras</i> . When someone questioned: "Where is Ānanda ?"	The Thera Ānanda , to make known to them that he had reached the state of an <i>Arahant</i> , went not with them thither. But when some asked: Where is the Thera Ānanda ?
29	<i>Nimmujjitvā pathaviyā, gantvā jotipathena vā;</i>	He, having plunged into the earth or having gone through the sky set on the seat placed	he took the seat prepared for him, rising out of the ground or passing

	<i>Nisīdi therō ānando, attano ṭhapitāsane.</i>	for him.	through the air.
30	<i>Upālithero vinaye, sesadhamme asesake; Ānandattheramakarum, sabbe therā dhurandhare.</i>	All the monks, holding status, placed Upāli Thera for <i>Vinaya</i> and Ānanda Thera for the rest of the <i>Dhamma</i> .	Together the <i>Theras</i> chose the Thera Upāli to speak for the <i>Vinaya</i> , for the rest of the <i>Dhamma</i> they chose Ānanda .

Vocabulary:

V13 <i>te therā</i> – those monks <i>sokāturā</i> – sorrowful <i>assāsento</i> – consoling <i>jambudīpamhi</i> – in India <i>cārikaṃ vicarivāna</i> – wandering <i>tattha tattha</i> - here and there	<i>tehi so</i> -	<i>appamatto</i> – be heedful <i>sadatthe</i> – for your own sake
V14 <i>Sukkapakkha</i> – better half <i>atthikā</i> – wishing for <i>āsaḷhasukkapakkhamhi</i> – during the brighter half <i>catupaccayaṃ</i> – four requisites <i>rājagaha</i> – the place Rājagaha <i>upāgamuṃ</i> – approached	V19 <i>vebharasselassa</i> – Vibhāra mountain side <i>devasabhopamaṃ</i> – like a heavenly assembling (of gods) <i>sattapaṇṇiguhādvāre</i> – at the entrance of the door <i>rammaṃ</i> – charming, enjoyable	V25 <i>Icevaṃ</i> – (<i>iti</i> + <i>evaṃ</i>) in this manner, thus <i>codito</i> – having instigated, spurred on <i>katvāna viriyaṃ</i> – making effort <i>samaṃ</i> - equal <i>iriyāpathato muttaṃ</i> – free from all postures <i>arahattamaṃpāpuni</i> – (<i>arahattaṃ apāpuni</i>)
V15 <i>Thiraguṇūpetā</i> – having virtue which is not shaking, unshakeable, unwavering <i>Sambuddhamatakovidā</i> – skilled in the opinion of the Buddha (the <i>Dhamma</i>) <i>te mahākassapādayo therā</i> – they, Mahā Kassapa and other monks <i>vassūpagatā</i> – observed the rain retreat <i>thira</i> – not shaking, unwavering <i>kovida</i> - skilled	V20 <i>Taṃ sabbathā</i> – in all manner <i>tattha</i> – there <i>so</i> – that (king) <i>attharāpesi</i> – spread mats <i>maṇḍayitvā</i> – having adorned <i>gaṇanāyeva</i> – according to the number <i>anagghattharaṇāni</i> – very precious	V26 <i>Vassānaṃ dutiye māse</i> – during the second month of raining season <i>dutiye</i> – on the second <i>divase</i> – day <i>rucire</i> – beautiful <i>maṇḍape</i> – hall <i>sannipatiṃsu</i> – assembled
V16 <i>ajātasattu</i> – to king Ajātasattu <i>vassānaṃ paṭhamaṃ māsaṃ</i> - during first month of the rain (<i>vassa</i>) retreat <i>vatvāna</i> – having said <i>sabbasenāsanesu</i> – in all the <i>senāsana</i> dwellings <i>paṭisaṅkhāraṃ kāresuṃ</i> – all the repairs	V21 <i>Nissāya</i> – associating (the South) <i>dakkhiṇaṃ bhāgaṃ</i> - on the Southern side <i>uttarāmukhaṃ</i> – facing the North <i>uttamaṃ</i> - supreme <i>tattha</i> – there <i>supaññattaṃ</i> – had been prepared <i>āsi</i> - was <i>mahārahaṃ</i> – the <i>Thera</i>	V27 <i>ṭhapetvā</i> – having placed <i>ānandattherassa</i> – of Ānanda Thera <i>anucchavikamāsanaṃ</i> – suitable seat <i>yathārahaṃ</i> – according to seniority
V17 <i>vihārapaṭisaṅkhāre</i> – repairs of the monastery <i>niṭṭhite</i> – when finished <i>idāni</i> – now <i>mayamaṃ</i> – we <i>karissāmi iti</i> – we will do <i>dhammasaṅgītiṃ</i> – council	V22 <i>Tasmiṃ</i> – that <i>maṇḍapamajjhasmiṃ</i> – in the middle of the hall <i>puratthamukhamuttamaṃ</i> – turning to the east <i>dhammāsanaṃ supaññattaṃ</i> – prepared the seat <i>ahosi sugatārahaṃ</i> – was the Buddha (Blessed One)	V28 <i>ñāpetuṃ</i> – in order to make it known <i>nāgamā</i> – has not come <i>kuhiṃ</i> – where <i>vuccamāne</i> – saying, calling <i>tu</i> – however, but, yet, now, then <i>kehici</i> – if someone, anyone
V18 <i>kattabbaṃ kinti</i> – what should be done <i>puṭṭhassa</i> – asked, questioned <i>nisajjathānamādisuṃ</i> – the place (should be provided) to stay <i>katthāti</i> – where <i>vuttaṭhānamhi</i> – in the place they said/appointed (loc.) <i>pucchitvā</i> – having asked	V23 <i>rājā</i> – the king <i>no kiccaṃ</i> – our work <i>niṭṭhitaṃ</i> – finished <i>te therā</i> – those <i>Theras</i> <i>theramānanda</i> – the Thera Ānanda <i>ānandakaraṃ</i> – making happiness <i>abravuṃ</i> – said	V29 <i>Nimmuṃjivitvā paṭhaviyā</i> – having (lunged into) risen from the earth <i>gantvā jotipathena</i> – having gone through the sky <i>nisīdi therō ānando</i> – Thera Ānanda sat down <i>attano ṭhapitāsane</i> – own, prepared seat
	V24 <i>sve</i> – tomorrow <i>sannipāto</i> - assembling <i>tahiṃ</i> - there <i>sekkena</i> – by trained (intr.) <i>gamaṇaṃ</i> - going, attending <i>na yuttaṃ</i> – not suitable	V30 <i>sabbe</i> – all <i>asesake sesadhamme</i> – with regard to all the <i>Dhamma</i> , for all the remaining <i>Dhamma</i> <i>sabbe dhurandhare therā</i> – all the <i>Theras</i> who are of supreme states <i>vinaye upālithero</i> – <i>Vinaya</i> for Upāli Thera <i>ānandattheramakarum</i> – placed/made the Ānanda Thera

Mahāvamsa – chapter 3c (lectured by Mrs. Merlin Peiris) 10th of March, 2011

Assignment: Discuss the importance of *Mahāvamsa* as a historical source.

- write the contents (author is **Mahānāma**, it was written in *Mahāvihāra*). According to the context we can explain – it gives description on the life of **the Buddha** (*Bodhisatta* era, how he reached *Buddhahood* etc.) ; there is much about the history of **India**, about the three councils, about **Sri Lanka** – **the Buddha's** visits to **Sri Lanka** (three visits) – **Mahiyaṅgana**, **Nāgadīpa** and **Kelaniya**. *Mahāvamsa* also explains the pre-Buddhist **Sri Lanka** – the social background, the religious background, the beliefs of the people (how they worshiped trees and rocks, *yakkhas*, *petas* etc., primitive believes). Pre-Buddhist history of **Sri Lanka** starts from **king Vijaya**, **king Paṇḍukābhaya**. Buddhism was brought to **Sri Lanka** during the **king Devānampiyatissa** (details about him may be mentioned). Another important king is **king Duṭṭhemunu** – the author of *Mahāvamsa* was anxious to explain and write about him, he devoted him many chapters. Also, changes in Buddhism during the **king Valagamba** – he went to forest, he was blamed by a *nigaṇṭha*. After he became king again, he punished the *nigaṇṭhas* and build *Abhayagiri* monastery. (However, *Abhayagiri* was donated to **ven. Kupikkalatissa** (who helped the king while the king was in the forest) – however, the *Mahāvihāra* punished him as it is prohibited for a single monk to accept a monastery (whole *Saṅgha* must accept monasteries)). *Abhayagiri* monks were openminded and they accepted ideas that came from outside, while *Mahāvihāra* was protecting the Pāli and *Theravāda* tradition against the new influences.
- There was **ven. Saṅghamitta** (*Mahāyāna* monk who came from **India**), who taught the **king Mahasen** (it is the last king mentioned in *Mahāvamsa*). **Ven. Saṅghamitta** came to **Sri Lanka** with sinister motives – trying to put **king Mahasen** of the *Theravāda* tradition. **King Mahasen** destroyed the *Mahāvihāra* and said that who would give alms to *Mahāvihāra* monks would have to pay a fine. Later on a minister advised the king and king understood his folly – and consequently built again the *Mahāvihāra* monastery and supported the *Theravāda*.
- The author of *Mahāvamsa* was biased – he was a *Mahāvihāra* monk, he would describe **king Duṭṭhemunu** and devote him many chapters as the king had done a lot for *Theravāda* Buddhism. However, he would write so much for the **king Mahasen** as he didn't like him.
- Moreover, it was written for serene joy and emotion (as mentioned at the end of each chapter - *Sujanappasādaṃsaṃvegathāya kate*)
- The language is lucid and flowing, there are no repetitions. In contrast with *Mahāvamsa*, *Dīpavamsa* contains many repetitions. Also, *Mahāvamsa* can be considered to be a epic poem – it was written in verses.
- “Pāli Language and Literature” by **Kanai Lal Hazra**. “Pāli Literature” by **Malalasekara**, “Pali Literature” by **B. C. Law**. “Pāli Literature” by **Norman**, “Pāli Literature” by **W. Geiger**.

Mahāvamsa – chapter 3c – Verses 31-38

Verse	Pāli	Mrs. Peiris Translation	Wilhelm Geiger Translation
31	<i>Mahāthero sakattānaṃ, vinayaṃ pucchitum sayaṃ; Sammannu'pālithero ca, vissajjetum tameva tu.</i>	The great <i>Thera</i> confirmed himself for the questioning of <i>Vinaya</i> and Upāli for solving (answering).	The great <i>thera</i> (Mahakassapa) laid on himself (the task) of asking questions touching the <i>vinaya</i> and the <i>thera</i> Upāli (was ready) to explain it.
32	<i>Therāsane nisīditvā, vinayaṃ tamapucchi so; Dhammāsane nisīditvā, vissajjesi tameva so.</i>	The <i>Thera</i> seated on the seat of the <i>Thera</i> questioned <i>Vinaya</i> from Upāli Thera . Upāli Thera seated on the seat of <i>Dhamma</i> gave solutions (answers).	Sitting in the <i>Thera's</i> chair, the former asked the latter the questions touching the <i>vinaya</i> ; and Upāli , seated in the preacher's chair, expounded (the matter).
33	<i>Vinayaññūnamaggena, vissajjitakamena te; Sabbe sajjhāyamakarum, vinayaṃ naya kovidā.</i>	Those <i>Theras</i> who were skilful in the theories made the rehearsal according to the method of the solution (answer) made by Upāli Thera who is the chief among those who know the <i>Vinaya</i> .	And as this best master of the <i>Vinaya</i> expounded each (clause) in turn all (the <i>bhikkhus</i>) knowing the custom, repeated the <i>Vinaya</i> after him.
34	<i>Aggaṃ bahussutādīnaṃ, kosārakkhaṃ mahesino; Sammannitvāna attānaṃ, thero</i>	Ānanda Thera who is the protector of the Buddha's treasury, the chief among the learned, having confirmed himself questioned the <i>Dhamma</i> .	Then the <i>thera</i> (Mahakassapa) taking (the task) upon himself questioned concerning the <i>Dhamma</i> , him the chief of those who had most often heard (the

	<i>dhammamapucchi</i>		word), him the reasurekeeper of the Great Seer (the Buddha);
35	<i>Tathā sammanniya'ttānaṃ, dhammāsanāgato sayaṃ; Vissajjesi tamānanda-tthero dhammasesato.</i>	In the same way Ānanda Thera , being confirmed, himself gone to the seat of <i>Dhamma</i> , completely solved (answered) the (questions on) <i>Dhamma</i> .	and the them Ānanda , taking (the task) upon himself, taking his seat in the preacher's chair, expounded the whole <i>Dhamma</i> .
36	<i>Vedehamuninā tena, vissajjitakamena te; Sabbe sajjhāyamaruṃ, dhammaṃ dhammatthakovidā.</i>	The <i>Theras</i> who were skilful in the explanation of <i>Dhamma</i> , according to the method of solution, given by Ānanda , rehearsed the <i>Dhamma</i> .	And all the (<i>Theras</i>) knowing all that was contained in the doctrine repeated the dhamma in turn after the sage of the <i>Videha</i> country.
37	<i>Evaṃ sattahi māsehi, dhammasaṃgīti niṭṭhitā; Sabbalokahitathāya, sabbalokahi tehi sā.</i>	In this manner by the <i>Theras</i> , who were considering the welfare of the whole world for the sake of the good of the world, ended the holding of the council.	Thus in seven months was that compiling of the dhamma to save the whole world completed by those (<i>Theras</i>) bent on the whole world's salvation.
38	<i>Mahākassapatherena, idaṃ sugatasāsanam; Pañcavassasahassāni, samatthaṃ vattane kataṃ.</i>	Mahā Kassapa Thera made the Buddha's dispensation capable of continuing for five thousands years.	'The thera Mahā Kassapa has made the Blessed Buddha's message to endure five hundred years.'

Vocabulary:

V31 *Mahāthero sakattānaṃ – Upāli Mahāthera* he himself, oneself (*saka + attānaṃ*)

tameva tu – even for
vinayaṃ pucchituṃ – to question the *Vinaya*

sayam - himself
sammannī – confirm

V32 *taṃ vinayaṃ – that Vinaya apucchi* – questioned
vissajjesi – he solved

V33 *Vinayaññūnamaggena* – according to the path of one who knows *Vinaya*
vissajjitakamena – according to the method of solution, as (he) expounded/solved
te – the *Theras*
sajjhāyamaruṃ – made/did the rehearsal; repeated (*sajjhāyam + akarum*)
nayakovidā – skilled in the theories; knowing the custom

V34 *aggaṃ* – chief, supreme
bahussutādīnaṃ – among the learned, among those who have heard a lot (*bahussuta + ādīnaṃ*)
kosārakkhaṃ – one who protects the *kosa*, the treasury of *Dhamma* (now it is **ven. Ānanda**)

kosārakkhaṃ mahesino – protector of the treasure of the Supreme Master
attānaṃ – oneself
sammannitvāna – having selected

V35 *tathā* – in the same way
sammāniyattānaṃ – himself/oneself being confirmed
dhammāsanāgato – having gone to the seat of *Dhamma*
tamānandatthero – **Ānanda Thero** there (on the seat)
dhammasesato – *Dhamma* without a remainder, all *Dhamma*, without exception

V36 *vedehamuninā* – **ven. Ānanda Thera**

tena – by themselves
sajjhāyamaruṃ - made/did the rehearsal; repeated (*sajjhāyam + akarum*)
vissajjitakamena te – according to the method of solution, as (he) expounded/solved
dhammatthakovidā – very skilled in *Dhamma*, knowing all that was contained in the Doctrine

V37 *Sattahi māsehi* – by seven months
sabbalokahitathāya – for the welfare of the world
sabbalokahi tehi – in whole world
dhammasaṃgīti niṭṭhitā – the rehearsal was finished

V38 *Idaṃ Sugatasāsanam* – this dispensation of **the Buddha**
pañcavassasahassāni – 5000 years
samatthaṃ – capable, able, possible
vattane – in existing, continuing
kataṃ – that which has been done; deed

***Mahāvamsa* chapter 3d and *Mahāvamsa* 4a (lectured by Mrs. Peiris) 31st of March, 2011**

Mahāvamsa - chapter 3d - Verse 39-42

	<i>Pāli</i>	Translation by Wilhelm Geiger	Translation by Mrs. Peiris
39	<i>Atīva jātapāmojjā,</i>	rejoicing in this thought, at the end of	The earth encircled by the ocean, being

	<i>sandhāarakajalantikā;</i> <i>Samgītipariyosāne, chaddhākampi mahāmahī.</i>	the council, the earth encircled by the ocean trembled six times	very joyful, at the end of the council trembled six times.
40	<i>Acchariyāni cā'hesuṃ,</i> <i>lokenekānīnekadhā;</i> <i>Thereheva katattā ca, theriyāyaṃ paramparā.</i>	and many wondrous signs were shown in the world in many ways. Now since the canon was compiled by the theras it was called tlw Thera tradition.'	There were many wonderful things in the world. Since it was done by the <i>Theras</i> , this tradition was called 'the <i>Therīya</i> generation'.
41	<i>Paṭhamaṃ saṅgahaṃ katvā,</i> <i>sabbalokahitaṃ bahuṃ;</i> <i>Te yāvatāyukaṃ ṭhatvā, therā sabbepi nibbutā.</i>	The theras who had held the First Council and had (thereby) brought great blessing to the world, having lived their allotted span of life, entered, all, into nibbana.	Having completed the First Council, having done the welfare to the world, all the <i>Theras</i> , having existed/lived up to their life-span passed away.
42	<i>Therā'pi te matipadīpahatandhakārā,</i> <i>Lokandhakārahananamhi mahāpadīpā;</i> <i>Nibbāpitā maraṇaghoramahānilena,</i> <i>Tenāpi jīvitamadaṃ matimā jaheyyāti.</i>	Also the theras who have overcome darkness with the light of insight, those great shining lights in the conquest of the world's darkness, have been extinguished by the dread tempest of death. Therefore will the wise man renounce the joy of life	Those <i>theras</i> , who destroyed the darkness of delusion by the light of wisdom becoming a light to do away with the darkness of the world, got extinguished by the fearful wind which is death. Therefore, the wise person do away(gives up/renounce the joy of life.

Vocabulary:

V39 <i>aṭṭva</i> - greatly <i>jātapāmojjā</i> - happy/rejoicing <i>sandhāarakajalantikā</i> – (earth) encircled by the ocean (<i>sandhāra</i> + <i>jalantikā</i>) <i>mahāmahī</i> – earth <i>saṅgītipariyosāne</i> – at the end of the Council <i>chaddhākampi</i> – six times shaking	<i>thereheva katattā ca</i> – indeed, done by the Elders/ <i>Theras</i>	<i>lokandhakārahananamhi</i> – in the process of destroying the darkness in the world
V40 <i>acchariyāni</i> – wonderful things <i>cāhesuṃ</i> – and were/happened <i>lokenekānīnekadhā</i> – in the world in many ways (<i>loke</i> , in the world; <i>nekāni</i> , many; <i>nekadhā</i> , in many ways) <i>Theriyāyaṃ paramparā</i> – the <i>Thera</i> tradition	V41 <i>paṭhamaṃ saṅgahaṃ katvā</i> – having done the First Council <i>sabbalokahitaṃ bahuṃ</i> – great blessing/welfare to the world <i>te yāvatāyukaṃ ṭhatvā</i> – they stayed/existed/lived as long as (their) life lasted <i>sabbepi nibbutā</i> – surely, all they passed away (attained <i>Parinibbāna</i>).	(<i>loka</i> , world; <i>andhakāra</i> , darkness; <i>hananamhi</i> , destroying, killing, striking) <i>mahāpadīpā</i> – (like) a great light <i>maraṇaghoramahānilena</i> – by the great wind of fearful/terrible death (<i>maraṇa</i> , death; <i>ghora</i> , fearful/terrible; <i>mahānilena</i> , by great wind) <i>nibbāpitā</i> – passed away (they) <i>jīvitamadaṃ</i> – the intoxication by life (<i>jīvita</i> + <i>mada</i>) <i>matimā</i> – wise one <i>jaheyyāti</i> – should renounce/abandon
	V42 <i>te matipadīpahatandhakārā</i> – ; destroyed darkness by the light of wisdom (<i>mati</i> , wisdom; <i>padīpa</i> , light; <i>andhakārā</i> , darkness; <i>hata</i> , destroyed)	

Mahāvamsa - chapter 4a - Verses 1-12

	<i>Pāli</i>	Translation from Wilhelm Geiger
	<i>Catuttha pariccheda</i> <i>Dutiya saṃgīti</i>	CHAPTER IV THE SECOND COUNCIL
1	<i>Ajātasattu putto taṃ, ghātetvā' dāyi bhaddako;</i> <i>Rajjaṃ soḷasavassāni, kāresi mittadūbhiko.</i>	When Ajatasattu's son Udayabhaddaka had slain him he, the traitor, reigned sixteen years.
2	<i>Udayabhadda putto taṃ, ghātetvā anuruddhako;</i> <i>Anuruddhassa putto taṃ, ghātetvā muṇḍanāmaḷako.</i>	Udayabhaddaka's son Anuruddhaka slew (his father) and Anuruddha's son named Muṇḍa did likewise.
3	<i>Mittadduno dummatino, te'pi rajjamakārayuṃ;</i>	Traitors and fools, these (sons) reigned over the kingdom; in the reign of these two (kings) eight years elapsed.

	<i>Tesaṃ ubhinnaṃ rajjesu, aṭṭhavassāna'tikkamuṃ.</i>	
4	<i>Muṇḍassa putto pitaraṃ, ghātetvā nāgadāsako; Catuvīsativassāni, rajjaṃ kāresi pāpako.</i>	Muṇḍa's son Nagadasaka slew his father and then did the evildoer reigntwenty-four years.

	<i>Pāli</i>	Translation from Wilhelm Geiger	Translation from Mrs. Peiris
5	<i>Pitughātakavaṃso'ya, mītikuddhā'tha nāgarā; Nāgadāsaka rājānaṃ, apanetvā samāgatā.</i>	Then were the citizens wroth, saying: 'This is a dynasty of parricides,' and when they had banished the king Nagadasaka they met together	Then the people of the town got angry. They assembled and removed the king Nāgadāsaka from the throne considering as a generation of killing fathers / parricides.
6	<i>Susunāgoti paññātāṃ, amaccaṃ sādhusammataṃ; Rajje samabhisiñjimsu, sabbesaṃ hitamānasā.</i>	and (since) the minister known by the name Susunaga was proved to be worthy, they anointed him king, mindful of the good of all.	A minister who was well known as a good person, and friendly to all, named Susunāga was appointed as a king.
7	<i>So aṭṭhārasavassāni, rājā rajjamakārayi; Kālāso ko tassa putto, aṭṭhavīsati kārayi.</i>	He reigned as king eighteen years. His son Kalasoka reigned twenty-eight years.	That king ruled for eighteen years. His son Kālāsoka ruled for twenty-eight years.
8	<i>Atīte dasame vasse, kālāsokassa rājino; Sambuddhapariniḥḥānā, evaṃ vassasataṃ ahu.</i>	At the end of the tenth year of Kalasoka's reign a century had gone by since the parinibbana of the Sambuddha.	Thus, when ten years passed from the kingship of Kālāsoka it was hundred years after Buddha's passing away.
9	<i>Tadā vesāliya bhikkhū, anekā vajjiputtakā; Siṅgiloṇaṃ dvaṅgulañca, tathā gāmantarammi ca.</i>	At that time in Vesali many bhikkhus of the Vajji-clan did shamelessly teach that the Ten Points were lawful, namely 'Salt in the horn', 'Two fingers' breadth', 'Visiting the village',	At that time at Vesālī many <i>Vajji</i> monks pointed out ten unlawful points as lawful. (<i>Siṅgiloṇa kappa, dvaṅgula</i>), <i>gāmantara</i> , <i>anumati, ācinna, amathita, jalogi,</i> <i>adasaka, nisīdana, jātarūpa</i>).
10	<i>Āvāsā'numatā'ciṅṇaṃ, amathitaṃ jalogi ca; Nisīdanaṃ adasakaṃ, jātarūpādikaṃ iti.</i>	'Dwelling', 'Consent', 'Example', 'unchurned milk', 'Unfermented palm- wine', 'Seat without fringe', 'Gold and so forth'.	
11, 12	<i>Dasavatthūni dīpesuṃ, kappantīti alajjīno; Taṃ sutvāna yasatthero, evaṃ vajjīsu cārikaṃ. Chaḷabhiñño balappatto, yaso kākaṇḍakatrajo; Taṃ sametuṃ saussāho, tatthāgami'mahāvanaṃ.</i>	When this came to the ears of the thera Yasa, the son of the brahman Kakandaka, gifted with the six supernormal powers,' who was wandering about in the Vajji country, he betook himself to the Mahavana (vihāra) with the resolve to settle the matter.	Yasa Thera having listened to it, went wandering into the <i>Vajji</i> territory. Yasa Thera , son of the <i>Brahmin</i> Kākaṇḍa , having six higher- knowledges, making an effort to settle it, went to the monastery <i>Mahāvana</i> .

Vocabulary:

V1 *ajātasattu putto* – son of **Ajātasattu tam** *ghātetvādāyi bhaddako* – the **Udāyi Bhadda** having killed **him**
kāresi mittadūbhiko – has done, the enemy of friend

rajjaṃ soḷasavassāni – for kingship of 16 years
V2 *udayabhadda putto* – **Udayabhadda's** son
taṃ ghātetvā anuruddhako –

Anudruddhako having killed him
muṇḍanāmako – **Muṇḍanāmaka**

V3 *mittadduno* - enemy of friends
dummatino – one having wrong opinions
rajjamakārayuṃ – (they) became kings,

reigned <i>ubhinnaṃ rajjesu</i> – both as kings <i>aṭṭhavassānatikkamum</i> – were ruling <u>more than 8 years</u>	<i>sabbesaṃ hitamānasā</i> – the helpful one, thinking about welfare of all	<i>jalogi</i> – pre-fermented liquor/palm-wine <i>nisīdanaṃ adasakaṃ</i> – seat without fringe/border <i>jātarpādikaṃ</i> – money and other (things)
V4 <i>pītaṃ ghātetvā</i> – having killed the father Nāgadāsaka <i>catuṅsativassāni</i> – 24 years <i>pāpako</i> – evil one	V7 <i>so rājā</i> – this king <i>aṭṭhārasavassāni</i> – for eighteen years <i>rajjamakārayi</i> – having ruled/reined <i>tassa putto</i> – his son <i>aṭṭhavīsati</i> – for twenty years <i>kārayi</i> - did	V11 <i>dasavatthūni dīpesuṃ</i> – explained/illustrated the ten unlawful things <i>kappantūti</i> – that (they are) lawful <i>alajjino</i> – shameless/without fear <i>Yasatthero</i> – the elder Yasa <i>taṃ sutvāna</i> – having heard/listened to <u>it</u> <i>evam vajjisu cārikaṃ</i> – having <u>thus</u> wandered in the territory of Vajji
V5 <i>pitughātakavaṃsoyaṃ</i> – indeed, the dynasty/lineage of parricides/father-killers (<i>pītu+ghātaka+vaṃso+ayaṃ</i>) <i>kuddhātha nāgarā</i> – then, <u>the very angry/wroth</u> citizens <i>apanetvā</i> – having banished/removed/put away <i>samāgatā</i> – gathered	V8 <i>aṭṭe dasame vasse</i> – at the end of the tenth years, when the ten years passed <i>kālāsokassa rājino</i> – up to king Kālāsoka <i>vassasataṃ ahu</i> – was 100 years	V12 <i>chaḷabhiñño balappatto</i> – (who has) come into power of 6 <i>abhiññā</i> /super-knowledges <i>yaso kākaṇḍakatrajo</i> – Kākaṇḍa's son Yasa (<i>yaso, Yasa; kākaṇḍa, Kākaṇḍa; <i>atrajo</i>, one's own, son) <i>sametum saussāho</i> – made attempt to settle <i>tatthāgamimahāvanaṃ</i> – there he went to the <i>vihāra Mahāvana</i></i>
V6 <i>susunāgoti</i> – as Susunāgo (<i>susunāgo+iti</i>) <i>paññātaṃ</i> – being well known <i>amaccaṃ</i> – the minister <i>sāḍhusammataṃ</i> – highly honored, accepted by the virtuous <i>rajje samabhisīṅjimsu</i> – kept him as the king, anointed him as a king	V9 <i>tadā vesāliyā bhikkhū</i> – at that time the monks from Vesālī <i>anekā vajjiputtakā</i> – many <i>Vajjiputtakas</i> <i>siṅgiloṇaṃ</i> – 'Salt in the horn' <i>dvaṅgulañca</i> – 'Two fingers' breadth' <i>gāmantarammi</i> – 'Visiting the village' also	
	V10 <i>āvāsānumatāciṅṇaṃ</i> – 'Dwelling', 'Consent', 'Example' (carrying for long time) (<i>āvāsa+anumata+āciṅṇa</i>) <i>amathitaṃ</i> – unchurned (milk), before it has come to proper level	

Mahāvamsa chapter 4b (lectured by Mrs. Peiris) 28th of April, 2011

Mahāvamsa – chapter 4b – Verses 13-23

13	<i>Ṭhapetvā'posathagge te, kaṃsapāṭiṃ sahodhakaṃ; Kahāpaṇādiṃ saṅghassa, detha' nā'hu upāsake.</i>	In the uposatha-hall those (monks) had placed a vessel made of metal and filled with water and had said to the lay-folk: 'Bestow on the brotherhood kahapanas and so on.'	They kept in the <i>Uposatha</i> house a metal bowl full of water and asked the laymen/devotees (<i>Upāsakas</i>) to give them gold coins etc./and so on.
14	<i>Na kappate taṃ mā detha, iti thero savārayi; Paṭisāraṇīyaṃ kammaṃ, yasattherassa te karuṃ.</i>	The thera forbade them with the words 'This is unlawful; give nothing!' Then did they threaten the thera Yasa with the penance called the Craving of pardon from layfolk.'	The <i>Thera</i> stopped them saying "Do not give, it is out(?) of <i>Vinaya</i> ." They pronounced to Yassa Thera the <i>Vinaya-kamma paṭisāraṇīya</i> (pardon of laymen).
15	<i>Yācitvā anudūtaṃ so, saha tena puraṃ gato; Attano dhammavāditaṃ, saññāpetvā'ga sāgare.</i>	He asked for one to bear him company and went with him into the city proclaiming to the citizens, that his teaching was according to the dhamma.	Thereafter the <i>Thera</i> , having begged for a guide, together with him, having gone to the city, informing the people of the city his own regard to the <i>Dhamma</i> , came back.
16	<i>Anudūtavaco sutvā, tamukkhīpitumāgatā; Parikkhipiya aṭṭhaṃsu, garaṃ therassa bhikkhavo.</i>	When the bhikkhus heard what (Yasa's) companion had to tell, they came to thrust him out and surrounded the thera's house.	Having listened to the words of the guide, the monks who came to pronounce the <i>ukkhapanīya kamma</i> to the <i>Thera</i> , surrounded his monastery.
17	<i>Thero uggamma nabhasā, gantvā kosambiyaṃ tato; Pāveyyakāvantikānaṃ, bhikkhūnaṃ santikaṃ lahuṃ.</i>	The thera left it, rising up and passing through the air, and halting at Kosambi, he forthwith sent messengers to the bhikkhus of Pava and Avanti;	The <i>Thera</i> , having gone up into the sky, reaching Kosambi , went near the monks of Pāveyyaka and Avantika .

18	<i>Pesesi dūtetu sayam, gantvā'hogaṅgapabbatam; Āha sambhūtattherassa, taṃ sabbam sāṇavāsino.</i>	he himself went to the Ahogaṅga- mountain and related all to the thera Sambhūta Sāṇavāsī.	He sent messengers and himself reached the mountain Ahogaṅga and said everything to Sambhūta Thera of Sāṇavāsī.
19	<i>Pāveyyakā saṭṭhitherā, asitā'vantikāpi ca; Mahākḥiṇāsavā sabbe, ahogaṅgamhi otaruṃ.</i>	Sixty great theras from Pava and eighty from Avanti, all free from the asavas, came together on the Ahogaṅga.	60 <i>Theras</i> from Pāveyya and 80 <i>Theras</i> from Avanti, all <i>Arahants</i> , reached Ahogaṅga.
20	<i>Bhikkhavo sannipatitā, sabbe tattha tato tato; Āsuṃ navutisahasāni, mantetvā akhilā'pi te.</i>	The bhikkhus who met together here from this and that region were in all ninety thousand. When they had all conferred together	There from this and that place assembled 90 000 monks. They, having discussed,
21	<i>Soreyya revatattheram, bahussuta manāsavaṃ; Taṃ kālapamukhaṃ ṇatvā, passituṃ nikkhamiṃsu taṃ.</i>	they, knowing that the deeply learned thera Revata of Soreyya who was free from the asavas, was the chief among them at that time, went thence to seek him out.	Revata Thera of Soreyya was well- learned, being an <i>Arahant</i> as the chief monk in order to see him they set out.
22	<i>Thero tammantaṇaṃ sutvā, vesāliṃ gantumeva so; Icchanto phāsugamaṇaṃ, tato nikkhami taṅkhaṇaṃ.</i>	When the thera heard this resolution (by his divine ear) he set out at once, wishing to travel easily, upon the way to Vesali.	That <i>Thera</i> , having listened to the discussion with the desire to go to Visālā, set out on an easy way.
23	<i>Pāto pātova nikkhanta-ṭṭhānaṃ tena mahattanaṃ; Sāyaṃ sāyamupentānaṃ, sahajātiyamaddasuṃ.</i>	Arriving day by day in the evening at the spot whence the sage had departed in the morning (the theras) met him (at last) at Sahajāti.	Those <i>Theras</i> with good ideas, having reached in the morning the place where they set out in the morning, saw the place Sahajāti.

Vocabulary:

V13 *ṭhapetvā* – having placed/kept
uposathagge – in the *Uposatha* hall/house
kamsapātīṃ – vessel made of metal, metal bowl
sahodakaṃ – filled with water
kahāpanādīṃ – *kahapanas* etc.; gold coins and
so on
dethanāhu - give, they said (*dethaṃ+āhu*)
V14 *na kappate* – not suitable
taṃ mā detha – do not give it
iti thero savārayi – thus the elder prohibited
paṭisāraṇīyaṃ – craving of pardon from
layfolk/lay-men
yassatherassa te karuṃ – they did to **Yassa**
Thera
V15 *yācitvā* – having asked
anudūtaṃ – one to accompany, a guide
saha tena puram gato – with him going in the
town
attano dhammavādittam – his own teaching of
Dhamma; his teaching of *Dhamma*
saññāpetvāga – while going having made
known / while going having convinced
(*saññāpetvā+ga*)
sāgare – in ocean (?)
V16 *anudūtavaco sutvā* – having heard the
words of the guide
tamukkipitumāgatā – in order to do the

ukkhepanīya dhamma (taṃ+ukkipitum)
ukkhepanīya – referring to the suspension (of a
Bhikkhu)
parikkhipiya atthaṃsu – stood around
garam - house
V17 *Thero uggamma nabhasā* – having gone
up to the sky from there
gantvā kosambiyam tato – having gone to
Kosambi
pāveyyakā – from Pāveyya
avantikānaṃ – from Avanti
lahuṃ – very soon
V18 *pesesi* – he sent
dūtetu – the messengers
sayam – his own
gantvāho gaṅgapabbatam – having gone to the
mountain Ahogaṅga
āha sambhūtattherassa – said to **Sambhūta**
sāṇavāsino – (and) **Sāṇavāsī**
V19 *pāveyyakā saṭṭhitherā* – 60 *Theras* from
Pāveyya (section)
asitāvantikāpi – from Avanti (there were)
eighty(?)
otaruṃ – they went down; reached
V20 *sannipatitā* – assembled
sabbe tattha tato tato – from here and there all
there

āsuṃ navutisahasāni – there were 90 000
akhilāpi – without defilement (*Arahants*)
mantetvā – having discussed
V21 *Soreyya revatattheram* – **Revata Thera** of
Soreyya
bahussutamanāsavaṃ – well-versed and
without defilement
kālapamukhaṃ ṇatvā – chief monk of that time,
having known
passituṃ – in order to see
nikkhamiṃsu – they left
V22 *tammantaṇaṃ sutvā* – having listened to
that discussion
gantumeva – to go to
icchanto – being desirous
phāsugamaṇaṃ – easy way/path
taṅkhaṇaṃ – at that moment
V23 *pāto pātova* – very early
nikkhantaṭṭhānaṃ – to the place (he) was
setting out
tenamahattanaṃ – by the great/good
intention/idea
sāyaṃ sāyamupentānaṃ – in the evening
having reached
sahajātiyamaddasuṃ – they saw the **Sahajātiya**

Mahāvamsa – chapter 4c – Verses 24-33

	Pāli	Translation from Wilhelm Geiger	Translation from Mrs. Merlin Peiris
24	<i>Tattha sambhūtattherena, yasatthero niyojito; Saddhammasavanante taṃ, revatathera muttamaṃ.</i>	There the thera Yasa, as the thera Sambhuta had charged him to do, at the end of the recital of the sacred word, addressing himself to the great thera Revata,	There, at the end of the <i>Dhamma</i> hearing made by <i>Sambhūta Thera</i> , having approached Revata Thera questioned the ten unlawful points.
25	<i>Upecca dasavatthūni, pucchi thero paṭikkhipi; Sutvā' dhikaraṇaṃ tañca, nisedhemāti abravi.</i>	questioned him on the Ten Points. The thera rejected them, and when he had heard the matter, he said: 'Let us make an end (of this dispute).'	The <i>Thera</i> rejected the ten unlawful points as unsuitable. Having listened to that decision of law, said: "We shall prevent it."
26	<i>Pāpāpi pakkhaṃ pekkhantā, revatatthera muttamaṃ; Sāmaṇakaṃ parikkhāraṃ, paṭiyādiya te bahuṃ.</i>	The heretical bhikkhus, too, in order to win support, sought the thera Revata. Preparing in abundance the things needful for ascetics,'	Expecting to take one side, the monks, who were evil, having arranged many ascetic requisites, having taken them to Revata Thera ,
27	<i>Sīghaṃ nāvāya gantvāna, sahajātisamīpagā; Karonti bhattavissaggaṃ, bhattakāle upaṭṭhite.</i>	they took ship with all speed and went to Sahajāti, bestowing food sumptuously when the mealtime came.	By a ship, reaching the place <i>Sahajāti</i> , when the time came for meals, (they) partook the food
28	<i>Sahajātiṃ āvasanto, sālhathero vicintiyā; Pāveyyakā dhammavādī, iti passi anāsavo.</i>	The thera Sālha, free from the asavas, who lived at Sahajāti, having thought on the matter, perceived: 'Those of Pava hold the true doctrine.'	Sālha Thera , living in <i>Sahajāti</i> , who was an <i>Arahant</i> , considered in thought and saw that monks of <i>Pāveyyaka</i> are according to <i>Dhamma</i> .
29	<i>Upecca taṃ mahābrahmā, dhamme niṭṭhāti abravi; Niccaṃ dhamme ṅhitattaṃ so, attano tassa abravi.</i>	And the great god Brahma drew near to him and said: 'Stand thou firm in the doctrine,' and he replied that he would ever stand firm in the doctrine.	Mahā Brahma , having approached the <i>Thera</i> , said to him to get established in <i>Dhamma</i> . The <i>Thera</i> told him, that he is always established in <i>Dhamma</i> .
30	<i>Te parikkhāramādāya, revatattheramaddasum; Thero na gaṇhi tappakka-gāhī sissaṃ paṇāmayī.</i>	They took those needful things (that they had brought as gifts) and sought the thera Revata, but the thera did not take their part and dismissed (the pupil) who took their part.	They, having taken requisites, saw Revata Thera . Revata Thera did not take that side. The pupil, who took that side, was also sent away.
31	<i>Vesāliṃ te tato gantvā, tato pupphapuraṃ gatā; Vadiṃsu kālāsokassa, narindassa alajjīno.</i>	They went thence to Vesali, shameless they went from there to Pupphapura, and told king Kalasoka:	Thereafter, those shameless (<i>Vajji</i>) monks, having gone to <i>Vesālī</i> there, reaching <i>Pāṭaliputta</i> , spoke to Kālāsoka .
32	<i>Satthussa no gandhakuṭiṃ, gopayanto mayam taḥiṃ; Mahāvanavihārasmiṃ, vasāma vajjībhumīyam.</i>	'Guarding our Master's perfumed chamber we dwell in the Mahāvana-vihāra in the Vajji territory;	We, protecting the perfumed chamber, of our Teacher, live in the monastery of <i>Mahāvana</i> in the <i>Vajji</i> territory.
33	<i>Gaṇhissāma vihāra'nti, gāmaṃvāsikasikkhavo; Āgacchanti mahārāja, maṭisedhaya te iti.</i>	but bhikkhus dwelling in the country are coming, great king, with the thought: We will take the vihāra for ourselves. Forbid them!'	Great king, the village monks approached (saying) "We shall take the monastery." May you prevent them.

Vocabulary:

<p>V24 <i>sambhūtattherena</i> – by the elder Sambhūta <i>niyojito</i> – arranged (selected?) <i>saddhammasavanante</i> – at the end of preaching the <i>Saddhamma</i> <i>taṃ revatatheramuttamaṃ</i> – that supreme Revata Thera</p>	<p><i>bhattavissaggaṃ</i> – prepared food/rice <i>bhaktakāle upaṭṭhite</i> – at the time of eating/rice they served/presented</p>	<p>those who took</p>
<p>V25 <i>upecca</i> – having approached <i>dasavattḥūni</i> – the ten (unlawful) things <i>paṭikkhipi</i> - rejected <i>sutvādhikaraṇaṃ</i> – having heard that judgment <i>nisedhemāti</i> – let us make an end; let us stop</p>	<p>V28 <i>sahajātiṃ</i> – in <i>Sahajāti</i> <i>āvasanto</i> – without defilements <i>sālathero</i> – the <i>Thera Sālha</i> <i>vicinitvā</i> – having considered/thought of <i>pāveyyakā dhammavādī</i> – those of <i>Pāveyya</i> are of true Doctrine <i>iti passi anāsavo</i> – thus the one without defilement perceived/saw</p>	<p>V31 <i>pupphapuraṃ gatā</i> – having gone to <i>Pataliputta</i> (the town of flowers) <i>vaḍḍṃsu kālāsokassa narindassa</i> – they said (thus) to king Kālāsoka <i>alajjino</i> – those without shame</p>
<p>V26 <i>pāpāpi pakkhaṃ</i> – this evil section <i>pekkhantā</i> - expecting <i>sāmaṇakaṃ</i> – of recluses <i>parikkhāraṃ</i> - requisites <i>paṭiyādiya</i> – having prepared</p>	<p>V29 <i>upeccaṃ</i> – approached, drew near <i>niṭṭhāti</i> – is at an end, is finished <i>niccaṃ dhamme ṭhitattaṃ</i> -to be standing in the <i>Dhamma</i> firmly <i>attano tassa</i> – he himself to him</p>	<p>V32 <i>satthussa no gandhakuṭṭiṃ</i> – we are staying and protecting the Buddha's perfumed chamber <i>gopayanto mayaṃ taḥiṃ</i> – it is our territory <i>vajjibhūmiyaṃ</i> – in the place of <i>Vajji</i></p>
<p>V27 <i>sīghaṃ</i> – quickly <i>nāvāya gantvāna</i> – having gone by ship</p>	<p>V30 <i>na tapakka</i> – not taking their side <i>gāhī sissaṃ paṇāmayī</i> – dispatched/sent away</p>	<p>V33 <i>gaṇhissāma vihāranti</i> – we will take the <i>vihāra</i>/monastery <i>gāmaṃvāsikasikkhavo</i> – those disciples dwelling in village <i>āgacchanti mahārāja</i> – come (pl.) the great king <i>paṭisedhaya te</i> – forbid them, stop them</p>

Mahāvamsa chapter 4d (lectured by Mrs. Merlin Peiris) 12th of May, 2011

Mahāvamsa – chapter 4d – Verses 34-46

	Pāli	Wilhelm Geiger's translation	Translation from Mrs. Peiris
34 35	<p><i>Rājānaṃ duggahitaṃ te, katvā vesālimāgamaṃ;</i> <i>Revatathera mūlamhi, sahajātiyametta tu.</i> <i>Bhikkhū satasahassāni, ekādasa samāgatā;</i> <i>Navutiṅca sahasāni, ahu taṃ vatthu santiyā.</i></p>	<p>When they had thus misled the king they went (back) to Vesali. Here in Sahajati eleven hundred and ninety thousand bhikkhus were come together under the thera Revata, to bring the dispute to a peaceful end.</p>	<p>They went to Vesālī transforming the king into wrong views. Here in the <i>Sahajāta</i> place assembled 11 lakhs and 90 thousand monks. They requested to solve the ten unlawful points.</p>
36	<p><i>Mūlaṭṭhehi vinā vatthu-samaṇaṃ neva rocayi;</i> <i>Thero sabbepi bhikkhū te, vesālimāgamaṃ tato.</i></p>	<p>And the thera would not end the dispute save in the presence of those with whom it had begun; therefore all the bhikkhus went thence to Vesali.</p>	<p>Revata Thera did not wish to solve the ten unlawful points without the monks who were the leaders of the ten unlawful points. Then all the monks went to Vesālī.</p>
37	<p><i>Duggahitova so rājā, tathāmacce apesayi;</i> <i>Mūlā devānubhāvena, aññattha agamiṃsu te.</i></p>	<p>The misguided king likewise sent his ministers thither, but led astray by the design of the devas they went elsewhere.</p>	<p>The king, who absorbed/took wrong views sent there the ministers, but they, by the power of gods, went to another place, having gone astray.</p>
38	<p><i>Pesetvā te mahīpālo, taṃ rattim supinenaso;</i> <i>Apassi sakamattānaṃ, pakkhittaṃ lohakumbhiyaṃ.</i></p>	<p>And the monarch, when he had sent them, saw himself in a dream, that night, hurled into the hell called Lohakumbhi.</p>	<p>The king, having sent them, that night he saw a dream, he, being fallen into a hell,</p>
39	<p><i>Atibhūto ahu rājā, tamassā setu māgamā;</i></p>	<p>The king was sorely terrified and, to calm his fears, his sister, Nanda, the then free from the asavas,</p>	<p>The king was very afraid. In order to console him(self), his sister <i>Arahant Nandā Therī</i> came through the sky.</p>

	<i>Bhaginī nandatherī tu, ākāsenā anāsavā.</i>	came to him, passing through the air.	
40	<i>Bhāriyaṃ te kataṃ kammaṃ, dhammike'yye khamāpaya; Pakkho tesam bhavitvā tvam, kuru sāsanapaggahaṃ.</i>	'An ill deed is this that thou hast done! Reconcile thee with these venerable bhikkhus, the true believers. Placing thyself on their side, protect thou their faith.	The action done by you is very serious (grave). Beg pardon from the noble (<i>Theras</i>), you take their side and do service to the order/dispensation.
41	<i>Evaṃ kate sotthi tuyhaṃ, hessatīti apakkamī; Pasāteyeva vesāliṃ, gantum nikkhami bhūpati.</i>	If thou dost so, blessed art thou!' she said, and thereon vanished. And forthwith in the morning the king set out to go to Vesali.	When done thus, departed (saying): “May there be welfare to you.” The king in the morning set out to go to Vesālī .
42	<i>Gantvā mahāvanaṃ bhikkhū- saṅghaṃ so sannipātiya; Sutvā ubhinnaṃ vādañca, dhammapakkhañca rociya.</i>	He went to the Mahavana (monastery), assembled the congregation of the bhikkhus there, and when he had heard what was said by both of the (opposing) sides, and had decided, himself, for the true faith,	He, having gone to the <i>Mahāvana</i> , assembled the monks., having listened to the argument of the two groups, was desirous of the group with <i>Dhamma</i> .
43	<i>Khamāpetvā dhammike te, bhikkhū sabbe mahīpati; Attano dhammapakkhattaṃ, vatvā tumhe yathāruci.</i>	when moreover this prince was reconciled with all the rightly believing bhikkhus and had declared that he was for the right belief, he said:	The king apologized to all the monks who were with <i>Dhamma</i> , proclaimed that he is for <i>Dhamma</i> , said that
44	<i>Sampaggahaṃ sāsanaṃ, karothāti ca bhāsiya; Datvā ca tesam ārakkhaṃ, agamāsi sakaṃ puraṃ.</i>	'Do what ye think well to further the doctrine,' and when he had promised to be their protector, he returned to his capital.	he will give protection to them and asked them to carry on their welfare to the dispensation and came back to the city.
45	<i>Nicchetaṃ tāni vatthūni, saṅgho sannipatī tadā; Anaggāni tattha bhassāni, saṅghamajjhe ajāyisum.</i>	Thereafter the brotherhood came together to decide upon those points; then, in the congregation (of monks), aimless words were spent.	The monks at that time assembled to put an end to the unlawful points, there arose controversial arguments amidst the <i>Saṅgha</i> .
46	<i>Tato so revatatthero, sāvetvā saṅghamajjhago; Ubbhāhikāya taṃ vatthum, sametum nicchayaṃ akā.</i>	Then the thera Revata, who went into the midst of the brotherhood, resolved to settle the matter by means of an ubbahika.	Then, Revata Thera went to the middle of the <i>Saṅgha</i> and decided to solve the unlawful points by means of a two-fold group (<i>ubbhāyika</i>).

Vocabulary:

V34 *duggahitaṃ katvā* – making (the king)
take the wrong view
vesālimāgamum – they (the monks) went to
Vesālī
revatatthera mūlamhi -
sahajātiyametta tu -
V35 *satasahassāni ekādasa* – 1 100
samāgatā -
navutiñca sahasāni – 90 000
ahu taṃ vatthu santiyā -
V36 *mūlaṅṅhehi vinā* -
vatthu – the unlawful points
neva rocayi -
V37 *tathāmacce apesayi* -
mūlā devānubhāvena – led astray, by the

design/power of gods
aññattha – elsewhere
V38 *mahīpālo* – the king, one who governs the
earth
te pesetvā – having sent them
taṃ rattim – that night
sakamattānaṃ – himself
lohakumbhiyaṃ – in the hell Lohakumbi
pakkhittaṃ – being plunged/hurled
V39 *atibhīto ahu* – being very afraid
tamassā setumāgamā – in order to be consoled
bhaginī – sister
V40 *te kataṃ* – what is done by you
bhāriyaṃ – very serious
dhammikeyye – from the virtuous

brothers/monks
khamāpaya – having begged pardon, reconcile
pakkho tesam bhavitvā – having taken their
side
kuru sāsanapaggahaṃ -
V41 *sotthi* – welfare, good for sb.
Pasāteyeva – and forthwith in the morning
hessatīti – will be
bhūpati – king
V42 *sannipātiya* - assembled
ubhinnaṃ vādañca sutvā – having heard the
argument between those two parties
dhammapakkhañca rociya – he desired the
righteous side/side of those who were in
Dhamma

V43 <i>khamāpetvā dhammike te</i> – those righteous (in <i>Dhamma</i>) having begged pardon <i>mahīpati</i> – the king <i>dhammapakkhattaṃ</i> – on the side of <i>Dhamma</i> <i>vatvā</i> – having said <i>tumhe yathāruci</i> – according to your desire	<i>karotheti</i> – do! V45 <i>nicchetuṃ</i> – to complete, to put an end, to bring to a conclusion <i>sannipatī</i> – (the monks) assembled <i>anaggāni</i> – limitless, without an end <i>bhassāni</i> – various/controversial arguments <i>ajāyisuṃ</i> – arose	V46 <i>sāvetvā</i> – having listened/repeated (to the ten unlawful points) <i>saṅghamajjhago</i> – having gone to the midst of the <i>Saṅgha</i> <i>ubbhāhikāya</i> - two groups – to solve by two fold group, by means of two groups <i>sametūṃ</i> – in order to solve <i>niccayamāka</i> – made a decision
V44 <i>sampaggahaṃ</i> - service <i>bhāsiya</i> – he said		

Mahāvamsa chapter 4e (lectured by Mrs. Merlin Peiris) 19th of May, 2011

Mahāvamsa – chapter 4e – Verses 47-66

	Pāli	Translation from Wilhelm Geiger	Translation from Mrs. Merlin Peiris
47	<i>Pācinakeca caturo, caturo pāveyyakepi ca;</i> <i>Ubbhāhikāya sammanni, bhikkhū taṃ vatthu santiyā.</i>	He appointed four bhikkhus from the East, and four from Pava, for the ubbahika to set the dispute to rest.	Four monks from <i>pācīna</i> and four monks from <i>pāveyya</i> were confirmed to solve the unlawful points as the two-fold group.
48	<i>Sabbakāmī ca sāḷho ca, khujjasobhitanāmako;</i> <i>Vāsabhaḡāmiko cāti, thero pācinakā ime.</i>	Sabbakami and Salha, one named Khujjasobhita, and Vasabhaḡamika, these were the theras from the East;	Theras Sabbakāmī, Sāḷha, Kujjasobhita, Vāsabhaḡāmī were from the <i>pācīna</i> section.
49	<i>Revato sāṇasambhūto, Yaso kākaṇḍakatrajo;</i> <i>Sumano cāti cattāro, Therā pāveyyakā ime.</i>	Revata, Sāṇasambhūta, Yasa, the son of Kakandaka, and Sumana, these were the four theras from Pavā.	Revata, Sambhūta of Sāṇvāsī, Kākaṇḍaputta Yasa and Sumana were the four <i>Theras</i> of <i>pāveyyaka</i> .
50	<i>Sametuṃ tāni vatthūni, appasaddaṃ anākulaṃ;</i> <i>Agamuṃ vālukārāmaṃ, aṭṭhattherā anāsavā.</i>	Now to decide on those points the eight theras who were free from the Asavas betook them to the quiet and solitary Valikarama.	In order to solve the ten unlawful points, the eight <i>Arahants</i> went to Vālukārāma , which is free from trouble and with less noise.
51	<i>Daharenā'pi tenettha, paññatte āsane subhe;</i> <i>Nisīdiṃsu mahātherā, mahāmuni mataññuno.</i>	There, in the beautiful spot prepared for them by the young Ajita, the great theras took up their abode, they who knew the thoughts of the Greatest of Sages.	These great <i>Theras</i> possessing Buddha's opinions, sat down on good seats prepared by a novice/small monk.
52	<i>Tesu vatthūsu ekekaṃ, kamato revato mahā;</i> <i>Thero therāṃ sabbakāmiṃ, pucchi pucchāsu kovido.</i>	And the great thera Revata, skilled in questioning, questioned the thera Sabbakāmī successively on each one of those points.	Revata Mahā Thera , who was clever in questioning, taking one by one of the ten unlawful points, methodically questioned Sabbakāmī Thera .
53	<i>Sabbakāmī mahāthero, tena puṭṭho'tha byākari;</i> <i>Sabbāni tāni vatthūni, na kappantīti suttato.</i>	Questioned by him the great thera Sabbakāmī thus gave judgment: 'All these points are unlawful, according to tradition.'	Then, Sabbakāmī Thera , being questioned, solved all the unlawful points as unsuitable (according to <i>Vinaya</i>) with reference to <i>suttas</i> .
54	<i>Nihanitvā'dhikaraṇaṃ, taṃ te tattha yathākkamaṃ;</i> <i>Tatheva saṅghamajjhēpi, pucchāvissajjanaṃ karuṃ.</i>	And when, in due order, they had ended (their task) in this place, they did all again, in like manner, with question and answer, in the presence of the brotherhood.	They, in the midst of the <i>Saṅgha</i> , according to suitability, free from code of justice, there itself solved the questions.

	Pāli	Translation from Wilhelm Geiger
55	<i>Niggahaṃ pāpabhikkhūnaṃ, dasavattukadīpanaṃ; Tesaṃ dasasahassānaṃ, mahāthero akaṃsu te.</i>	And thus did the great theras refute the teaching of those ten thousand heretical bhikkhus who maintained the Ten Points.
56	<i>Sabbakāmī puthaviyā, saṅghatthero tadā ahu; So vīsaṃ vassasatiko, tadā'si upasampadā.</i>	Sabbakāmi was then the sarpghatthera on the earth, one hundred and twenty years did he number since his upasampada.
57	<i>Sabbakāmī ca sālho ca, Revato khujjasobhito; Yaso kākoṇḍakasuto, Sambhūto sāṇavāsiko.</i>	Sabbakami and Salha, Revata, Khnjjasobhita, Yasa, the son of Kakandaka, and Sarnbhūta Sanavasika,
58	<i>Therā ānandattherassa, ete saddhivihārino; Vāsabhagāmiko ceva, sumano ca duve pana.</i>	the six theras, were pupils of the thera Ananda; but Vasabhagamika and Sumana, the two theras,
59	<i>Therā'nuruddhattherassa, ete saddhivihārino; Aṭṭha therā'pi dhaññā te, diṭṭhapubbā tathāgataṃ.</i>	were pupils of the thera Anuruddha. These eight fortunate theras had beheld the Tathagata in time past.
60	<i>Bhikkhū satasahassāni, dvādasāsuṃ samāgatā; Sabbesaṃ revatatthero, bhikkhūnaṃpamukhotadā.</i>	One hundred and twelve thousand bhikkhus had come together, and of all these bhikkhus the them Revata then was the chief.
61	<i>Tato so revatatthero, saddhammaṭṭhitiyā ciram; Kāretuṃ dhammasaṃgītiṃ, sabbabhikkhusamūhato.</i>	At that time the thera Revata, in order to hold a council, that the true faith might long endure, out of all that troop of bhikkhus
62	<i>Pabhinnatthādīñānaṃ, piṭakattayadhārinam; Satāni sattabhikkhūnaṃ, arahantānamuccini.</i>	chose seven hundred; (those chosen were) arahants endowed with the four special sciences, understanding of meanings and so forth, knowing the tipitaka.
63	<i>Te sabbe vālukārāme, kālāsokena rakkhitā; Revatattherapāmokkhā, akarum dhammasaṅgahaṃ.</i>	All these (theras met) in the Valikarama protected by Kālāsoka, under the leadership of the thera Revata, (and) compiled the dhamma.'
64	<i>Pubbe kataṃ tathā eva, dhammaṃ pacchā ca bhāsitaṃ; Ādāya niṭṭhapesuṃ taṃ, etaṃ māsehi aṭṭhahi.</i>	Since they accepted the dhamma already established in time past and proclaimed afterward, they completed their work in eight months.
65	<i>Evaṃ dutiyasaṃgītiṃ, katvā tepi mahāyasā; Therā dosakkhayaṃ pattā, pattākālena nibbutiṃ.</i>	When these theras of high renown had held the Second Council, they, since in them all evil had perished, attained in course of time unto nibbana.
66	<i>Iti paramamatīnaṃ pattipattabbakānaṃ, Tibhavahitakarānaṃ lokanātherasānaṃ; Sumariyamaraṇaṃ taṃ saṅkhatā sārakattaṃ, Parigaṇiyamasesaṃ appamatto bhavyeyyāti.</i>	When we bethink us of the death of the sons of the Universal Teacher, who were gifted with perfect insight, who had attained all that is to attain, who had conferred blessings on (the beings of) the three forms of existence, then may we lay to heart the entire vanity of all that comes into being and vigilantly strive (after deliverance).
	<i>Sujanappasādasamvegatthāya kate Mahāvamsa dutiyasaṃgīti nāma Catuttho paricchedo.</i>	Here ends the fourth chapter, called 'The Second Council ', in the Mahavamsa, compiled for the serene joy and emotion of the pious.

Vocabulary:

<p>V47 <i>pācinakeca</i> – from the Eastern side <i>vatthu santiyā</i> – in order to solve the <i>vatthu</i> (ten unlawful points) <i>ubbhāhikāya</i> – by two-fold group (from <i>pācīna</i> and <i>pāveyya</i>) <i>sammanni</i> – confirmed, confirmation was made</p>	<p><i>kamato</i> – according to a certain method, gradually <i>sabbakāmiṃ</i> – a name <i>kovido</i> - ?</p>	<p><i>saddhammaṭṭhitiyā</i> – for the establishment of <i>Dhamma</i> <i>kāretuṃ</i> – to make <i>samūhato</i> – assembled</p>
<p>V48 <i>sabbakāmi</i> – a name <i>sāḷho</i> – a name <i>khujjasobhita</i> – a name <i>nāmakō</i> – by name <i>vāsabhaḡāmiḡo</i> – one living in Vāsabha <i>thero pācinakā ime</i> – these are the elders from <i>pācinaka</i></p>	<p>V53 <i>puṭṭho'tha</i> – questioned by <i>byākari</i> – pronounced <i>na kappantīti</i> – are not acceptable/lawful <i>suttato</i> – according to <i>Suttas</i></p>	<p>V62 <i>Pabhinnatthādīnānānaṃ</i> – four analytical/special knowledges (<i>attha, dhamma, nirutti, paṭibhāna</i>) <i>dhāriṇaṃ</i> – remembering, carrying <i>satāni satta</i> – seven hundred <i>arahantānamuccini</i> - ?</p>
<p>V49 <i>kākaṇḍakatrajo</i> – from Kākaṇḍa</p>	<p>V54 <i>nihanitvādhikaraṇaṃ</i> – having placed aside (justice) <i>yathākamaṃ</i> – according to suitability</p>	<p>V63 <i>rakkhitā</i> – protected (by)</p>
<p>V50 <i>sametuṃ</i> – to solve <i>appasaddaṃ</i> – with little/less noise <i>anākulaṃ</i> – without any trouble <i>Āgamaṃ</i> – came (they) <i>vālukārāmaṃ</i> – the Vāluka monastery</p>	<p>V55 <i>niggaḡaṃ</i> - refuted <i>dasavattukadīpanaṃ</i> – those who pronounced the 10 unlawful points <i>tesaṃ dasasahassānaṃ</i> – those ten thousand</p>	<p>V64 <i>pubbe kataṃ</i> – what has been said early <i>dhammaṃ pacchā ca bhāsitaṃ</i> - ? <i>ādāya</i> - ? <i>niṭṭhapesuṃ</i> - ? <i>māsehi aṭṭhahi</i> – in eight months</p>
<p>V51 <i>daharenāpitenettha</i> – even by small monks <i>ettha</i> - there <i>paññatte</i> - prepared <i>subhe</i> - ? <i>mahāmuni mataññuno</i> – of the Greatest of Sages</p>	<p>V56 <i>sabbakāmi</i> – a name <i>puṭṭhaviyā</i> – on earth <i>saṅghatthero tadā ahu</i> – became the chief <i>Thera</i> <i>vīsaṃ vassasatiko</i> – hundred and twenty years from <i>Upasampadā</i></p>	<p>V65 <i>katvā tepi mahāyasā</i> - <i>dosakkhayaṃ pattā</i> - <i>pattākālena</i> – at the time of attainment <i>nibbutiṃ</i> – they attained <i>Nibbāna</i>, passed away</p>
<p>V52 <i>ekekaṃ</i> – one by one</p>	<p>V57 <i>kākaṇḍasuto</i> – son of Kakandaka</p>	<p>V66 <i>iti</i> – in this way <i>paramamatīnaṃ</i> – having supreme wisdom <i>pattipattabbakānaṃ</i> – having gone to the <i>Nibbāna</i> which should be attained <i>tibhava</i> – three worlds <i>hitakāraṇaṃ</i> - ? <i>lokanātherasānaṃ</i> - <i>sumariya maraṇaṃ</i> - <i>saṅkhatāsārakattaṃ</i> – all things are impermanent, essenceless <i>(saṅkhata+asārakattaṃ)</i> <i>parigaṇiyamasesaṃ</i> - <i>appamatto</i> -</p>
<p>V58 <i>ete saddhivihārino</i> – living with <i>duve pana</i> – indeed, both of them</p>	<p>V59 <i>aṭṭha therāpidhaññā te</i> – these very meritorious eight <i>Theras</i> <i>dīṭṭhapubbā</i> – in the past having seen</p>	<p>V60 <i>satasahassāni dvādasāsuṃ</i> – 1 200 000 <i>samāgatā</i> – assembled <i>pamukhotadā</i> – was leader, that time</p>
<p>V61 <i>tato</i> – then <i>ciraṃ</i> – long time</p>	<p>V61 <i>tato</i> – then <i>ciraṃ</i> – long time</p>	<p>V61 <i>tato</i> – then <i>ciraṃ</i> – long time</p>

***Dhutaṅga Niddesa – Tecīvarikaṅga A* (lectured by Mrs. Merlin Peiris) 26th of May, 2011**

Pāli	Translation by Pe Maung Tin	Translation by Mrs. Merlin Peiris
<i>Tadanantaraṃ pana tecīvarikaṅgaṃ</i>	Next comes the three-rober's practice	Next is the practice of the triple robe wearers:
<i>‘catutthakacīvaraṃ paṭikkhipāmi, tecīvarikaṅgaṃ samādiyāmi’ ti imesaṃ aññataravacanena samādinnaṃ hoti.</i>	observed with one or other of the expressions: I refuse a fourth robe; I observe the three-rober's practice.	“I refuse the fourth robe, I observe the practice of three robes.” The observation is done by means of one of these words.
<i>Tena pana tecīvarikena cīvaradussaṃ labhivā yāva aphāsukabhāvena kātuṃ vā na sakkoti,</i>	He who observes this practice should, on getting a new piece of cloth, put it by as long as he cannot make it coarse,	By the monk who is observing the practice of three robes, having obtained/got a cloth for the robe, being unable to do it because of some difficulty,
<i>vicāraḡaṃ vā na labhati, sūciādīsū vāssa kiñci na sampajjati, tāva nikkhipitabbaṃ.</i>	or cannot find one who knows how to cut it, or lacks any of the articles such as a needle.	Or because there is no helper or because there is no needle and the rest, he should keep it.
<i>Nikkhittapaccayā doso natthi.</i>	There is no fault in putting it by.	As a cause of keeping there is no fault.
<i>Rajitakālato pana paṭṭhāya nikkhipituṃ na vaṭṭati, dhutaṅgacoro nāma hoti.</i>	But he should not put it by once it is dyed. He would then become a thief of the ascetic practice.	From the time of dying, it is not suitable to keep it . He is then a cheater of ascetic practices.

<i>Idamassa vidhānaṃ.</i>	These are the directions.	These are the directions.
<i>Pabhedato pana ayampi tividho hoti.</i>	There are also three grades of men here.	There are three grades.
<i>Tattha ukkaṭṭhena rajanakāle paṭhamaṃ antaravāsakaṃ vā uttarāsaṅgaṃ vā rajitvā taṃ nivāsetvā itaraṃ rajitabbāṃ.</i>	When the time for dyeing comes, the strict man, having first dyed either his waist-cloth or upper garment, should wear the one he has dyed and then dye the other.	There, by one who is strict, during the period of dying, having dyed the inner cloth or upper cloth, first wearing one the other should be dyed.
<i>Taṃ pārūpitvā saṅghāṭi rajitabbā.</i>	And having put on his upper garment he should dye the shoulder-cloak.	Covering it, the cloak of patches should be dyed.
<i>Saṅghāṭiṃ pana nivāsetuṃ na vaṭṭati.</i>	But he should not put on the shoulder-cloak.	It is not suitable to wear the cloak of patches (around the waist).
<i>Idamassa gāmantasenāsane vattaṃ.</i>	This is his duty in a village-monastery.	This is the duty of the dwelling in the village.
<i>Āraññake pana dve ekato dhovivā rajitūṃ vaṭṭati.</i>	But in his forest-abode he may wash both the garments together and dye them.	By one who is in the forest, having washed both together, it is suitable to dye.
<i>Yathā pana kañci dīsvā sakkoti kāsavaṃ ākaḍḍhitvā uparikātuṃ, evaṃ āsanne thāne nisīditabbāṃ.</i>	In so doing he should sit in a place near enough for him to be able, in case he should see any one, to drag the yellow robe and cover himself with it.	If he is able to see somebody having dragged the robe, must put it over, Thus should sit in a place nearby.
<i>Majjhīmassa rajanasālāyaṃ rajanakāsavaṃ nāma hoti,</i>	For the moderate man there is in the dyeing hall a yellow dyeing robe	For the medium one, the dying room is the place of dying.
<i>taṃ nivāsetvā vā pārūpitvā vā rajanakammaṃ kātuṃ vaṭṭati.</i>	which he should wear or put on and do the work of dyeing.	Having dressed it and having covered it, it is suitable to do the action of dying.
<i>Mudukassa sabhāgabhiikkhūnaṃ cīvarāni nivāsetvā vā pārūpitvā vā rajanakammaṃ kātuṃ vaṭṭati. Tatraṭṭhakapaccattharaṇampi tassa vaṭṭati.</i>	The soft man may wear or put on the robes which are for the common use of the brethren and do the work of dyeing. Even a bed-cover there is proper for him, but he may not take it about with him.	For the mild one, having dressed the robe of those in communion, having covered, it is suitable to do the action of dying the bed-spread, which remains where it is, is also suitable.
<i>Pariharitūṃ pana na vaṭṭati.</i>	Nor may he wear off and on a robe which is for the common use of the brethren.	It is not suitable to use it.
<i>Dhutaṅgatecīvarikassa pana catutthaṃ vattamānaṃ aṃsakāsāvameva vaṭṭati.</i>	To one who is observing the three-rober's practice a yellow shoulder-cloth as a fourth piece is permitted.	It is suitable to use from time to time the robe of those in communion to the monk who wears the three robes, it is suitable to have a yellow shoulder cloth as the fourth.

Vocabulary:

Tadantaraṃ – hereafter, next
tecīvarikaṅgaṃ – the practice of using three robes
paṭikkhipāmi – I reject
catutthakacīvaraṃ – the four robes
samādiyāmi – I observe
imesaṃ – out of these
aññataravacanena – out of these words (by one of these two) – 1. *catutthakacīvaraṃ paṭikkhipāmi* 2. *tecīvarikaṅgaṃ samādiyāmi samādinnaṃ hoti* – the observation is done
tena pana tecīvarikena – by the monk who uses the three robes (instr. c.)
cīvaradussaṃ – the robe cloth
yāva aphāsukabhāvena – by some difficulty

kātuṃ vā na sakkoti – cannot make/unable to make (the robes)
vicāraṃ na labhati – to receive (someone) to ask (a helper) (how to make the robes)
sūciādīsu vāssa kiñci na sampajjati – did not get a needle etc.
tāva nikkhipitabbāṃ – it is to be kept to that extent/until then
nikkhitapaccayā doso natthi – a cause of keeping it is not a fault
rajitakālato pana paṭṭhāya – from the time of dying/coloring
nikkhipitūṃ na vaṭṭati – keeping (it) is not suitable/allowed
dhutaṅgacoro – the cheater/thief of ascetic

practice
nāma – of a name, called
hoti – is, it is
idamassa – these are
vidhānaṃ – directions
pabhedato – as for the grades
ayampi – there are
tividho – three-fold
ukkaṭṭhena – by one who is strict
rajanakāle – at/during the time of dying
paṭhamaṃ – at first
antaravāsakaṃ – the inner cloth
uttarāsaṅgaṃ – upper cloth
vā – or
rajitvā – having dyed

<p><i>nivāsetvā</i> – having worn/put on/dressed <i>itarāṃ</i> – the other <i>rajitabbaṃ</i> – should be dyed, must dye (he should dye one of the two) <i>pārupitvā</i> – having covered <i>saṅghāti</i> – the cloak/robe of patches (the double cloth) <i>rajitabbaṃ</i> – should be dyed/colored <i>nivāsetuṃ na vaṭṭati</i> – it is not suitable to wear (during dying/coloring) <i>gāmantasenāsane</i> – in the dwelling in the village <i>vattaṃ</i> - practice <i>āraññake pana</i> – but for one who lives in forest <i>dve ekato dhovivā</i> – having washed the two</p>	<p>together <i>rajituṃ vaṭṭati</i> – is suitable to dye/color <i>yathā pana</i> – but someone <i>kañci disvā</i> – if see <i>sakkoti</i> – is able (to see), can <i>kāsāvaṃ ākaḍḍhitvā</i> – having dragged the cloth <i>uparikātuṃ</i> – put over <i>āsanne thāne</i> – at/in the nearby place <i>nisīditabbaṃ</i> – should sit <i>majjhimassa</i> – the one of the middle/medium observance, one who is not so strict <i>rajanasālāyaṃ</i> – in the dying room <i>rajanakāsāvaṃ nāma</i> – called the dyed robe <i>rajanakammaṃ</i> – the work of dying/coloring <i>mudukassa</i> – of the one with mild/subtle</p>	<p>observance, lower observance <i>sabhāgabhikkhūnaṃ</i> – by monks together, of the monks who are in communion <i>tatratṭhakapaccattharaṇampi</i> – there the remaining bed spread where it is <i>tassa</i> – of him <i>parihariṭuṃ</i> – to use <i>sabhāgabhikkhūnaṃ cīvaraṃpi</i> – the robes of the monks in community <i>antarantarā</i> – from time to time <i>paribhuñjituṃ</i> – to use <i>dhutaṅgatecīvarikassa</i> – the ascetic practice three robes <i>catutthaṃ vattamānaṃ</i> – fourth cloth <i>aṃsakāsāvameva</i> – a small shoulder cloth</p>
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***Dhutaṅga Niddesa – Tecīvarikaṅga B* (lectured by Mrs. Merlin Peiris) 2nd of June, 2011**

<i>Pāli</i>	Translation by Pe Maung Tin	Translation by Mrs. Merlin Peiris
<i>Taṅca kho vitthārato vidatthi, dīghato tihatthameva vaṭṭati.</i>	It must be one span in breadth and three cubits in length.	That also must be a span wide and three hands long.
<i>Imesaṃ pana tiṇṇampi catutthakacīvaraṃ sādītakkaṇeyeva dhutaṅgaṃ bhijjati.</i>	But the moment a fourth garment is accepted by these three men, the ascetic practice is broken.	Out of these three, anyone who accepts the fourth one, at that moment the ascetic practice (<i>dhutaṅga</i>) breaks.
<i>Ayamettha bhedo.</i>	This herein is the breach.	Here, this is the breach/breaking.
<i>Ayaṃ panānisaṃso,</i>	Now these are the advantages:	These are the benefits
<i>tecīvariko bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena.</i>	The brother who is a three-rober is contented with the body-protecting robe,	The monk with three robes becomes content with the robe covering the body.
<i>Tenassa pakkhino viya samādāyeva gamaṇaṃ,</i>	therefore he takes it about with him as a bird carries its wings.	He goes along like a bird.
<i>appasamārambhatā, vatthasannidhiparivajjanaṃ, sallahukavuttiṭā,</i>	And such advantages as these are attained: little need of tendance; the not having to treasure up clothes; lightness in travelling;	There are few undertakings, (he) avoids collection of cloth, (he has) light living,
<i>atīrekacīvaraloluppappahānaṃ, kappiye mattakārītāya sallekhavuttiṭā,</i>	abandonment of the lust for extra robes; simplicity of life through a limit being set for what is proper;	Gives up the greed for robes, moderate in what is suitable, he has easy life,
<i>appicchatādīnaṃ phalanipphattīti evamādayo guṇā sampajjantīti.</i>	the yielding of fewness of wishes and so forth. ???	Producing fruit for few wishes. In this manner are fulfilled these virtues.
<i>Atirekavatthataṅgaṃ, pahāya sannidhivivajjito dhīro;</i>	The wise recluse, (who wears the threefold robe), forsakes a craving for an extra cloak. No other clothes he needs to treasure up;	Having given up the craving for extra cloth, the wise gives up collecting
<i>Santosasukharasāññū, ticīvaradharo bhavati yogī. Tasmā sapattacaraṇo, pakkhīva sacīvarova yogīvaro;</i>	He knows what taste contented bliss bestows. So he, the good recluse, who loves to roam, with his three robes, as flies the bird with wings,	understanding the pleasure of happiness, the wanderer/ascetic becomes one, who uses the three robes. Therefore, just like the bird going about with wings, the supreme ascetic (goes about) with the robes.
<i>Sukhamanuvicaritukāmo, cīvaraniyame ratīṃ kayirāti.</i>	Should note with joy the rule concerning robes.	Having the desire to live happily, he takes delight in using the robes frugally.

Vocabulary:

<p><i>Tāñca kho</i> – only <i>vitthārato</i> - width <i>vidatthi</i> – span <i>dīghato</i> - length <i>tihatthameva</i> – three hands (long) <i>vaṭṭati</i> – is suitable <i>imesaṃ pana</i> – indeed, of these <i>tiṇṇampi</i> – of the three <i>catutthakacīvaraṃ</i> – the fourth robes <i>sāditakkhaṇeyeva</i> – at the moment of accepting <i>bhijjati</i> – breaches, breaks <i>ayametha</i> – this is <i>bhedo</i> – breach <i>ayaṃ panānisamso</i> – this is the benefit <i>tecīvariko bhikkhu</i> – the three-rober monk <i>santuṭṭho hoti</i> – is content <i>kāyaparihārikena cīvarena</i> – by the robe which is used for the body <i>tenassa pakkhino viya</i> – to him, (he is) like a</p>	<p>bird <i>samādāyeva gamaṇaṃ</i> – goes along (just like a bird, because the bird has only the weight of the wings – monk has only the weight of the three robes) <i>appasamārambhata</i> – few undertakings/possessions <i>vatthasannidhiparivajjanaṃ</i> – give up collection of cloths (<i>parivajjanaṃ</i> – void, give up, <i>sannidhi</i> – storing, collection) <i>sallahukavuttitā</i> – light/frugal living <i>atirekacīvaraloluppappahānaṃ</i> – extra robes greed is given up <i>kappiye matakāritāya</i> – moderate in what is accepted <i>sallekhavuttitā</i> – easy living <i>appicchataḍḍinaṃ phalanipphattī</i> – produces fruit for few wishes <i>evamādayo</i> – in this way</p>	<p><i>guṇā sampajjanṭī</i> – collects virtues <i>atirekavathataṇhaṃ</i> – craving for extra cloth <i>sannidhi</i> - giving up/abstaining <u>collecting/storing</u> <i>dhīro</i> – the wise person <i>santosasukharasaññū</i> – pleasant happiness is understood <i>ticīvaradhāro</i> – one who is wearing the three robes <i>bhavati yogī</i> – becomes the yogi <i>tasmā</i> - there <i>sapattacaraṇo</i> – going with the winds (<i>patta</i>) <i>pakkhiva</i> – like a bird <i>sacīvarova yogavaro</i> (or <i>yogīcaro</i>) – supreme yogi (or traveling yogi) thus with the robes <i>sukhamanuvicaritukāmo</i> – walking happily <i>cīvaraniyame ratim kavirāti</i> – <u>take delight</u> living (frugally/light life with) robes</p>
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***Dhutaṅga Niddesa – Piṇḍapātikaṅga* (lectured by Mrs. Merlin Peiris) 9th of June, 2011**

Pāli	Translation by Pe Maung Tin	Translation by Mrs. Merlin Peiris
<i>Piṇḍapātikaṅgampi</i> “ <i>atirekalābhaṃ paṭikkhipāmi, piṇḍapātikaṅgaṃ samādiyāmi</i> ” <i>ti imesaṃ aññataravacanena samādinnaṃ hoti.</i>	The almsman's practice also is observed with one or other of the expressions: I refuse an excessive amount of food; I observe the almsman's practice.	The practice of going round for alms (the bowl-eater's practice) - “I refuse extra profit”, “I observe the practice of going round for alms.” By one of these statements it is observed.
<i>Tena pana piṇḍapātikena</i> “ <i>saṅghabhattaṃ, uddesabhattaṃ,</i>	He who observes this practice (should not accept these fourteen kinds of food), namely, food offered to the Order as a whole, to one or more particular monks,	By going round for alms these (fourteen types of food should not be accepted). They are (1) meals offered to the <i>Saṅgha</i> , (2) meals given to special/particular monks,
<i>nimantanabhattaṃ, salākabhattaṃ, pakkhikaṃ, uposathikaṃ, pāṭipadikaṃ,</i>	food given by invitation, by tickets, food given on a day of the waning or waxing of the month, on a sacred day, on the first day of the moonlit fortnight,	(3) meals given on invitation, (4) meals given by ticket, (5) meals given on half-moon day, (6) meals given on full-moon (<i>poya</i>) day, (7) meals given on later-half-moon day, (8) meals given for visitors,
<i>āgantukabhattaṃ, gamikabhattaṃ, gilānabhattaṃ, gilānupaṭṭhākabhattaṃ,</i>	food given to guests, to monks about to travel, to the sick, to those who minister to the sick,	(9) meals given to travelers, (10) meals given to sick people, (11) meals given to the attendants of sick,
<i>vihārabhattaṃ, dhurabhattaṃ, vāraḥbhatta</i> ” <i>nti etāni cuddasa bhattāni na sādītābāni.</i>	food given in honour of a monastery, at a principal house, food given by donors in turn (should not accept these fourteen kinds of food).	(12) meals given to those in the monastery, (13) meals given regularly at the residence, (14) meals given on turn – those fourteen foods should not be eaten.
<i>Sace pana</i> “ <i>saṅghabhattaṃ gaṇhathā</i> ” <i>tiādinā nayena avatvā</i> “ <i>amhākaṃ gehe saṅgho bhikkhaṃ gaṇhātu,</i>	But if donors do not use the expression 'Partake of food that has been offered to the Order,' but say, 'The Order partakes of food in our house;	(But) if, without telling “accept the food belonging to <i>Saṅgha</i> ” (and so on), without having said “in our house, may the monks take meals,
<i>tumhepi bhikkhaṃ gaṇhathā</i> ” <i>ti vatvā dinnāni honti, tāni sādītuṃ vaṭṭanti.</i>	may you also partake of it,' it is proper to accept such food.	you also take meals”, it is suitable to take food given in that manner.
<i>Saṅghato nirāmisasalākāpi vihāre pakkabhattampi vaṭṭatiyevāti idamassa</i>	Food obtained from the Order and distributed by tickets for purposes other	It is suitable to accept those, that are not food (<i>nirāmisasalākāpi</i>), those that are

<i>vidhānaṃ.</i>	than the gratification of fleshly needs, and food cooked in a monastery are also permissible. These are the directions.	food that is cooked in the monastery. Now this is the order.
<i>Pabhedato pana ayampi tividho hoti.</i>	There are also three grades of men here.	According to divisions it is threefold.
<i>Tattha ukkaṭṭho puratopi pacchatopi āhaṭabhikkhaṃ gaṇhati,</i>	Of them the strict man accepts food brought both from in front and from behind.	There the strict one takes food brought before and after.
<i>pattadvāre ṭhatvā pattam gaṇhantānampi deti, paṭikkamaṇaṃ āharitvā</i>	He gives the bowl to the people who receive it outside their door.	Having stood at the door, gives the bowl to those who take it.
<i>dinnabhikkhampi gaṇhati, taṃ divasaṃ pana nisīditvā bhikkhaṃ na gaṇhati.</i>	He also accepts food given after he has sat down to eat in the dining-hall after his almsround. But he does not accept food (that has been promised) by sitting for it the whole day long.	Takes food which is brought to the alms-bowl and given. Does not take food having been seated on that day.
<i>Majjhimo taṃ divasaṃ nisīditvāpi gaṇhati, svātanāya pana nādhivāseti.</i>	The moderate man accepts food sitting and waiting for it the whole day; but does not consent to a meal for the morrow.	The middle one on that day having been seated itself, partakes. Does not accept (invitation) for tomorrow.
<i>Mudukosvātanāyapi punadivasaṃyapi bhikkhaṃ adhvāseti.</i>	The soft man consents to meal for the morrow and also for the day after.	The mild one accepts for tomorrow as well as for the next day.
<i>Te ubhopi serivihārasukhaṃ na labhanti, ukkaṭṭhova labhati.</i>	The latter two men do not get the bliss of independent life; the strict man gets it.	Both of them do not get the joy of independence, (but) the strict one obtains.
<i>Ekasmiṃ kira gāme ariyavaṃso hoti, ukkaṭṭho itare āha – ‘āyāmāvuso, dhammasavanāyā’ ti.</i>	Suppose there is (a sermon on) the lineage of the Ariyans in a certain village. The strict man says to the other two: 'Friends, let us go to hear the law.'	In a certain village, there was the <i>Ariyavaṃsa</i> (Noble Heritage/Lineage) festival. ¹ The strict person said thus to the others: "Friends, let us go to listen to the <i>Dhamma</i> ."
<i>Tesu eko ekenamhi, bhante, manussena nisīdāpitoti āha.</i>	One of them replies: 'Sir, I have been made to sit for a meal by such and such a man;'	Out of them one said: "Sir, I have been made to sit by one person."
<i>Aparo mayā, bhante, svātanāya ekassa bhikkhā adhvāsītāti.</i>	and the other says: 'Sir, I have consented to to-morrow's meal offered by a certain man.'	The other (said): "Sir, by me, it is accepted for tomorrow alms."
<i>Evaṃ te ubho parihīnā.</i>	Thus both of them fail to hear the Law.	Thus both of them are losers.
<i>Itaro pātova piṇḍāya caritvā gantvā dhammarasaṃ paṭisaṃvedesi.</i>	But the strict man goes early for alms and enjoys the taste of the Law.	The other, in the morning, having gone for alms, enjoys the taste of <i>Dhamma</i> .
<i>Imesaṃ pana tiṇṇampi saṅghabhaddādiatirekalābhaṃ sādītakkhaṇeva dhutaṅgaṃ bhijjati. Ayamettha bhedo.</i>	The moment these three men accept extra food, such as food for the Order and so on, their ascetic practice is broken. This herein is the breach.	All these three, at the moment of accepting extra profit as meals offered to the <i>Saṅgha</i> (and so on), the ascetic practice breaks.
<i>Ayaṃ panānisaṃso, ‘piṇḍiyālopabhajanaṃ nissāya pabbajjā’ ti (a. ni. 4.27; itivu. 101) vacanato nissayānurūpapaṭipattisabbhāvo,</i>	Now these are the advantages: The state of his having behaved in accordance with the spiritual guidance (of his superior) as said thus: 'He is a monk having morsels of alms as his resource for food;'	These are the benefits: from the words depending on food going round for alms for ordination (homelessness, going forth), It is a practice according to the <i>nissayas</i> (the 'dependences', the former advice from the Buddha).
<i>dutiye ariyavaṃse patiṭṭhānaṃ, aparāyattavuttitā,</i>	establishment in the second order of Ariyans; independence of livelihood;	Secondly, establishment in the noble clan (<i>Ariyavaṃsa</i>); independent of others,

1 *Dhamma desanā*, big festival where the people go to listen to *Dhamma*, to commemorate noble monks

<i>‘‘appāni ceva sulabhāni ca tāni ca anavajjānī’’ti bhagavatā saṃvaṇṇitapaccayatā,</i>	the state of the food being a requisite praised by the Blessed One as ' <i>cheap, easy to get, and faultless,</i> '	Valueless, easy to get, blameless, praised by the Buddha,
<i>kosajjanimmaddanatā, parisuddhājīvatā, sekhiyapaṭipattipūraṇaṃ, aparapositā, parānuggahakiriyā,</i>	the state of his having overcome idleness; the purity of livelihood; the fulfilment of his probationary conduct; the state of not being nourished by others; the doing favour to the poor (donor);	doing away with laziness, pure life (livelihood); fulfill the practice of training, not protected/(nourished) by others, giving help to others;
<i>mānappahānaṃ, rasataṇhānivāraṇaṃ, gaṇabhojanaparamparabhojanacārittasi kkhāpadehi anāpattitā,</i>	rejection of conceit; checking of the lust for tasty food; freedom from offence against the precepts concerning a meal for several monks, a meal subsequent to the acceptance of a previous one, and personal behaviour;	Doing away with pride, stopping (finish of) craving for taste, no offenses since not accepting hard food, traditional meals, according to precepts,
<i>appicchatādīnaṃ anulomavuttitā, sammāpaṭipattibrūhanaṃ, pacchīmajanatanukampananti.</i>	conduct in conformity with few wishes and so forth; development of right conduct; favour to future generations.	(he) follows little desires, accordingly develops good practice, having sympathy to future generations.
<i>Piṇḍiyālopasantuṭṭho, aparāyattaajīviko;</i>	Contented with his lumps of alms, And independent in his life,	Satisfied with the food collected going round for alms, life not dependent on others.
<i>Pahīnāhāraloluppo, hoti cātuddiso yati.</i>	The monk forsakes a lust for food, And goes at will to any place.	Given up the greed for food, this monk is suitable for the four directions (completely suitable);
<i>Vinodayati kosajjaṃ, ājīvassa visujjhati;</i>	his idleness he drives away; His livelihood is purified.	He gives up laziness, purifies the life (livelihood).
<i>Tasmā hi nātimaññeyya, bhikkhācariyāya sumedhaso.</i>	And so the wise should ne'er despise The going round to beg for alms.	Therefore, this monk, who is wise, does not underestimate going round for alms.
<i>Evarūpassa hi – ‘‘Piṇḍapātikassa bhikkhuno,</i>	For such A brother going on his begging round,	In this manner, ‘‘the monk, who goes round for alms,
<i>Attabharassa anaññaposino;</i>	Supporting self, not others-	supports himself, not supported by others,
<i>Devāpi pihayanti tādino,</i>	him the gods admire;	Is loved by the gods, being patient,
<i>No ce lābhasilokanissito’’ti.</i>	for he is free from gain and fame.	Not expecting profits and others.’’

Vocabulary:

Piṇḍapātikaṅgampi – the characteristic of taking food into bowl
atirekalābhaṃ – extra profit
paṭikkhipāmi – I reject
samādiyāmi – I observe
imesaṃ – out of these (two)
aññataravacanena – by a certain word
samādinna hoti – the observation is done
saṅghabhataṃ – meal given to the order
uddesabhataṃ – a special meal
nimantanabhataṃ – food by invitation
salākabhataṃ – food by ticket
pakkhikaṃ – half-moon before full moon day (food)
uposathikaṃ – full-moon day (food)
pāṭipadikaṃ – half-moon after full-moon day (food)
āgantukabhataṃ – food given to the monk as

to a visitor
gamikabhataṃ – food given to monk as traveller
gilānabhata – food given to a monk as a sick person
gilānupaṭṭhākabhataṃ – food given to a monk as to one who cares for sick person
vihārabhataṃ – food brought to monastery
dhurabhataṃ – food given in a special residence (in palace etc.)
vārakabhata – the food given by lay person on a periodical basis
cuddasa – fourteen
na sādītābāni – should not be accepted (from *sāditi*)
sace – if
saṅghabhataṃ gaṇhathā – take food for *Saṅgha*

ādinā – etc.
nayena – in way, in method
avatvā – not saying
amhākaṃ gehe – in our house
saṅgho bhikkhaṃ gaṇhātu – the *Saṅgha* meal would take
tumhepi gaṇhatha – you also take
vatvā – having said
dinnāni honti – are given
sādituṃ vaṭṭanti – are suitable to be accepted
saṅghato – for the *Saṅgha*
nirāmisasālākāpi – items other than food for ticket
vihāre - monastery
pakkabhataṃ – food cooked
vaṭṭatiyevāti - is indeed suitable
idamassa – this is
vidhānaṃ – instruction

<i>pabhedato</i> – according to division	<i>svātanāya</i> – tomorrow	<i>anavajjānī</i> -
<i>tividho</i> – threefold	<i>ekassa bhikkhā adhvāsītātī</i> – I have accepted	<i>bhagavatā saṃvaṇṇitapaccayatā</i> -
<i>ukkaṭṭho</i> – the strict one	alms of one (person)	<i>kosajjanimmaddanātā</i> -
<i>puratopi</i> - earlier	<i>te ubho</i> – they both	<i>parisuddhājīvatā</i> -
<i>pacchatopi</i> - later	<i>parihīnā</i> – losers	<i>sekhiyapaṭipattipūraṇaṃ</i> -
<i>āhaṭabhikkhaṃ</i> – food brought	<i>itaro</i> – the other (one)	<i>aparapositā</i> -
<i>pattadvāre ṭhatvā</i> – having stood at the door	<i>pātova</i> – in the morning	<i>parānuggahakiriya</i> -
<i>pattaṃ gaṇhantānampi</i> – when somebody takes	<i>piṇḍāya caritvā</i> – having gone for alms	<i>mānappahānaṃ</i> -
the bowl, (he) gives	<i>dhammarasaṃ</i> – the taste of <i>Dhamma</i>	<i>rasataṇhānīvaraṇaṃ</i> -
<i>paṭikkamaṇaṃ āharitvā</i> – having brought to the	<i>paṭisaṃvedesi</i> – enjoyed	<i>gaṇabhojanaparamparabhojanacārittasikkhāp</i>
alms-hall/refectory	<i>imesaṃ pana tiṇṇampi</i> – but of these three	<i>adehi</i> -
<i>dinnabhikkhampi gaṇhāti</i> – the food given, (he)	<i>saṅghabhattādiatirekalābhaṃ</i> – extra profit of	<i>anāpattitā</i> -
takes	food for the order etc.	<i>appicchatādīnaṃ</i> -
<i>taṃ divasaṃ</i> – that day	<i>sāditakkhaṇeva</i> – at the moment when accepted	<i>anulomavuttitāi</i> -
<i>pana</i> - but	<i>dhutaṅgaṃ bhijjati</i> – the ascetic practice	<i>sammāpaṭipattibrūhanaṃ</i> -
<i>nisīditvā</i> – after being seated	breaks	<i>pacchīmajjanatānukampananti</i> -
<i>na gaṇhāti</i> – does not take food	<i>piṇḍiyālopabhojanaṃ</i> – the food collected by	<i>piṇḍiyālopasantuṭṭho</i> – satisfied with going
<i>majjhīmo</i> – the middle one	alms-round	round for alms
<i>nisīditvāpi gaṇhāti</i> – after seating he takes	<i>vacanato</i> – from word	<i>aparyattajīviko</i> – livelihood not depending on
<i>svātanāya</i> – tomorrow	<i>nissayānurūpapaṭipapaṭipattisabbhavāvo</i> –	others
<i>nādhivāseti</i> – does not accept (<i>na+adhivāseti</i>)	according to the nature of the practice	<i>pahīnāhāraloluppo</i> – give up graving for food
<i>muduko</i> – the soft one	<i>paṭiṭṭhānaṃ</i> – heritage	<i>hoti cātuddiso yati</i> – this ascetic is suitable for
<i>punadivasaṃyapi</i> – another day also	<i>aparāyattavuttitā</i> – independent of others	the four directions
<i>adhivāseti</i> – accepts	<i>appāni ceva</i> – and even of less value	<i>vinodayati kosajjaṃ</i> – gives up laziness
<i>ubhopi</i> – both of them	<i>sulabha</i> – easy to get	<i>ājīvassa visujjhati</i> – purifies the livelihood, life
<i>serivihārasukhaṃ</i> – happiness of simple life	<i>tāni ca anavajjānī</i> – those are also blameless	<i>nātimaññeyya</i> – he will not underestimate
<i>na labhanti</i> – do not receive/get	<i>saṃvaṇṇitapaccayatā</i> – praised requisites	<i>bhikkhācariyāya</i> – going round for alms
<i>ukkaṭṭhova labhati</i> – the strict one receives	<i>ayaṃ panānisamaṃso</i> -	<i>sumedhaso</i> – the wise monk
<i>ariyavaṃso</i> – of noble lineage	<i>piṇḍiyālopabhojanaṃ</i> -	<i>evarūpassa</i> -
preaching/festival	<i>nissāya</i> -	<i>piṇḍapātikassa bhikkhuno</i> – the monk who
<i>ekasmiṃ</i> -	<i>pabbajjā</i> -	goes for alms-round
<i>itare</i> – to the others	<i>vacanato nissayānurūpapaṭipapaṭipattisabbhāvo</i>	<i>attabharassa anaññaposino</i> – the weight is for
<i>āyāmāvuso dhammasavanāyā</i> – let us (go and)	-	himself, not supported by others
listen to the <i>Dhamma</i>	<i>dutiye</i> -	<i>devāpi pihayanti</i> – desired by <i>devās</i>
<i>tesu eko</i> – one of them (said)	<i>ariyavaṃse</i> -	<i>tādino</i> – who is tolerable (<i>tādī</i> – tolerate, one
<i>ekenamhi bhante manussena</i> – sir, by one man	<i>paṭiṭṭhānaṃ</i> -	accepts what others give, patience)
<i>nisīdāpitoti</i> – I have been made to sit (for meal)	<i>aparāyattavuttitā</i> -	<i>no ce lābhasilokanissito</i> – not dependent on
(therefore I cannot go to listen to the <i>Dhamma</i>)	<i>appāni</i> -	profit and other (luxurious) things
<i>aparo mayā</i> – others by me	<i>sulabhāni</i> -	

***Dhutaṅga Niddesa* (note) A (lectured by Mrs. Merlin Peiris) 23rd of June, 2011**

There are 13 kinds of ascetic practices. They are called '*dhutaṅga*'. The monks practice these ascetic observances in order to get free from defilement. Since they live separated from the society, they are able to practice these difficult observances. Taking all these observances in their entirety, we observe, that these monks have few wishes. They are satisfied with what they get. Therefore, these monks are virtuous.

During the life-time of **the Buddha** it was the custom, that these ascetic practices should be undertaken in the presence of **the Buddha** Himself. If **the Buddha** is not living, they should undertake these practices in the presence of an *Arahant*, *Anāgāmī*, *Sakadāgāmī* or else in the presence of a *Sotāpana*. If all these monks, who have higher fruits (*phala*) and paths (*magga*) are not present, he should go to a monk, who is well versed in the *Tipiṭaka*. If not, he can approach one, who is advanced in commentaries. If the monk, who is going to undertake ascetic practices, does not find a person of above categories, he should go to a place, where there is a *Bodhi* tree and undertake ascetic practices.

In the *Visuddhimagga* composed by **Buddhaghosa**, there is a description of 13 *dhutaṅgas*. The followers of these practices are divided into three categories: strict (*ukkaṭṭha*), medium (*madhyama*) and mild one (*muduka*). Those, who were under the first group, followed these observances strictly with regards to the other two groups, there were some shortcomings/deficiencies. On the whole, all of them try their best to follow these thirteen *dhutaṅgas*.

The first *dhutaṅga* is *pānsukūlikāṅga* – according to this, they get the robe-cloth, taking it from a cemetery or a heap of rubbish. By this practice the monk is independent on others. He can get the cloth easily, there is no fear from the robbers/thieves.

The second is the triple-robe-wearer's practice (*tecīvarikāṅga*) – according to this practice, the monk refuses fourth robe. This is an indication of the simple of monks. The monk is compared to a bird. The bird is freely flying in the sky and has only the weight of his wings. The monk is satisfied only with its protection of the body.

Alms-food-eater's practice (*piṇḍapātikāṅga*) – in this case the ascetic rejects 40 kinds of meals offered to the order. In this case, the one, who is called 'the strict one', gets more benefits, because he is always free to go and listen to the *Dhamma*. Those, who have accepted to attend meals, on the following day cannot go to listen to the *Dhamma* according to one's own wish. Therefore, in following this practice, the monk is free to obtain whatever he wishes.

Fourth one – house-to-house-seeker (*sapadānacārikāṅga*) – according to this practice, the monk goes from house to house. He cannot select houses according to his wish. If he tries to select homes, where good food is given, it means, he is greedy. This is important, because the monk is a stranger among families, like the moon – by going house to house he is not attached to any family, avoids the danger of being supported by certain families.

Dhutaṅga Niddesa (note) B (lectured by Mrs. Merlin Peiris) 30th of June, 2011

As the fifth, the one-sessioner's practice (*ekāsanikāṅga*) is the action of using one seat for eating food.² This is a certain restriction regarding the way of following a posture, while eating. If he stands up from the seat without finishing eating, he cannot eat again. According to this practice, there will be little sickness, because there is no craving for taste. Thus there is happiness in life due to few wishes.

As the sixth, the bowl-food eater's practice (*pattapiṇḍikāṅga*) is the refusal of second vessel. This makes the monk very simple. It eliminates craving for tastes. He is not bothered carrying saucers or plates.

The seventh one is later-food refuser's practice (*kalupacchābhattikāṅga*) . According to this practice, additional food is rejected. He is like a bird, who stops eating after the food in his beak falls down. According to this practice, the monk will not commit an offense regarding extra food. There is no overloading of the stomach. This type of practice stops storage of food, and, moreover, there is no more search for food.

The eighth one is forest-dweller's practice (*āraññīkāṅga*). They can obtain concentration of mind. They are not distracted by visible objects. They can freely control their minds, give up attachment to life. They enjoy the bliss of seclusion.

The ninth one is the tree-root dweller's practice (*rukkhamūlikāṅga*). Their concept is “I refuse a roof.” The tree is enough for them to practice the Buddhist concept of impermanence. When they look at the trees, they can see, how the bright red tender leaves gradually turn green and then become yellow and fall down.

The tenth one is open-air dweller's practice (*abbhokāsikāṅga*). The ascetic will refuse a roof as well as a tree root. This practice makes the ascetic very free and independent. The trouble of searching for a dwelling is not there (is avoided). He is detached from clinging. The monk is full of effort and always alert as a deer.

The eleventh one is charnel-ground dweller's practice (*sosānikāṅga*) . A monk, who lives in cemetery can be aware of death, understanding the true nature of the body. He has no fear. His feelings are directed towards attaining *Nibbāna*.

The twelfth one is any-bed user's practice (*yathāsanthatika*). He is content with whatever resting place. He never attempts anyone to shift from his bed. This monk never inspects or ask about a resting place, even if he does not like the resting place, he uses it, because he is content with what he gets. This monk always considers the welfare of his fellow monks. He gives up the concept of inferiority and superiority.

The thirteenth is the sitter's practice (*nesajjikāṅga*). According to this practice, there is no sleep. Application of energy can be seen. He has a lot of confidence. He can practice meditation well. There is a state of mental peace.

2 But this is not correct interpretation. The teacher understands this rules as emphasizing the seat, while we can clearly see from the Pāli text, that the emphasis is put on the time of eating – one may eat only one time per day. The fact, that the eating is only while sitting is mentioned by **the Buddha** as general rule for all monks, not only for the ascetic ones. Sitting while eating is obvious. The *dhutaṅga* practice is meant for those, who want to eat only one time per day. Standing (changing position) is only a way how to mark the end of the “one time eating”. On the other hand, *ekāsānika* really means “one seat” and not “one session”.

All these ascetic practices are profitable. Ascetic is a person, whose defilement is shaken of. He stops becoming greedy for things not suitable for him. He also gives up delusion. Therefore, he can see the truth clearly. He is moderate in his living, practicing a conduct suitable for the complete emancipation.

Assignment: “Explain the ascetic practices given in the *Dhutaṅga Niddesa* of *Visuddhimagga*.”

For *Sumaṅgala Vilāsinī* only *Bāhira Nidāna* (= *Nidānakathā*).

***Sumaṅgalavilāsinī – Ganthārambhakathā* (lectured by Mrs. Merlin Peiris) 2011**

Dīgha Nikāya Aṭṭhakathā (Sumaṅgala Vilāsinī) - Ganthārambhakathā

<i>Pāli</i>	Translation by ven. Czech Saraṇa
<i>Karuṇāsītalahadayaṃ, paññāpajjotavihatamohatamaṃ;</i>	Toward the compassionate, tranquil heart, toward the lamp of wisdom, destroyer of the darkness of ignorance,
<i>Sanarāmaralokagaruṃ, vande sugataṃ gativimuttaṃ.</i>	Toward the venerable (one) of the world of immortal men, I worship the Well Gone, free from rebirth.
<i>Buddhopi buddhabhāvaṃ, bhāvetvā ceva sacchikatvā ca;</i>	Surely, the Buddha (Himself), having developed the Buddhahood and, indeed, attained it,
<i>Yaṃ upagato gatamalaṃ, vande tamanuttaraṃ dhammaṃ.</i>	Toward that reached, (with) impurity gone (away), I worship that incomparable Truth (<i>Dhamma</i>).
<i>Sugatassa orasānaṃ, puttānaṃ mārasenamathanānaṃ;</i>	Toward those begotten of the Well Gone, toward the sons crushing the Māra's army,
<i>Aṭṭhannampi samūhaṃ, siraṣā vande ariyasaṅghaṃ.</i>	To the eightfold group, I worship by head the Noble Community (<i>Saṅgha</i>).
<i>Iti me pasannamatino, ratanattayavandanāmayāṃ puññaṃ;</i>	By such a pleased mind of mine, that merit created by worshipping the Triple Gem,
<i>Yaṃ suvihatantarāyo, hutvā tassānubhāvena.</i>	Whatever (there may be) well destroyed hindrances, being (so,) by the power of it,
<i>Dīghassa dīghasuttaṅkitassa, nipuṇassa āgamavarassa;</i>	Of the long, of those discourses marked as long, of the skilful, of the excellent result,
<i>Buddhānubuddhasaṃvaṇṇitassa, saddhāvahaḡuṇassa.</i>	Of that praised by the Awakened Buddha, of that carrying the quality of faith (<i>saddhā</i>),
<i>Aṭṭhappakāsanatthaṃ, aṭṭhakathā ādīto vasisatehi;</i>	With the purpose of explaining the meaning, in the commentary (being) at first, mastered one hundred,
<i>Pañcahi yā saṅgītā, anusaṅgītā ca pacchāpi.</i>	Then in the five chantings and at the end, truly, in the secondary chantings.
<i>Sīhaḷadīpaṃ pana ābhatātha, vasiṇā mahāmahindena;</i>	However, being brought to the Sinhalese island by the Mahā Mahinda (who then) dwelled (here,
<i>Ṭhapitā sīhaḷabhāsāya, dīpavāsīnamatthāya.</i>	Established in the Sinhalese language on behalf of those living on the island,
<i>Apanetvāna tatohaṃ, sīhaḷabhāsaṃ manoramaṃ bhāsaṃ;</i>	Having brought from there to the Sinhalese language, delightful language,
<i>Tantīnayānucchavikaṃ, āropento vigatadosaṃ.</i>	Suitable (compatible with) the Sacred Text (<i>Tipiṭaka</i>), formed free from fault,
<i>Samayaṃ avilomento, therānaṃ theravaṃsapadīpānaṃ;</i>	Not contrary to the era, for the Elders, for the illustrators (lamps (?)) of Chronicles of Elders,
<i>Sunipuṇavinicchayānaṃ, mahāvihāre nivāsīnaṃ.</i>	For the skillful ascertainment, for those dwelling in <i>Mahā Vihāra</i> ,
<i>Hitvā punappunāgatamatthaṃ, atthaṃ pakāsayissāmi;</i>	Having given opinions again and again I will express the

	meaning
<i>Sujanassa ca tuṭṭhattham, ciraṭṭhitatthañca dhammassa.</i>	For the satisfaction of good people, and for the long existence of <i>Dhamma</i> ,
<i>Sīlakathā dhutadhammā, kammaṭṭhānāni ceva sabbāni;</i>	The talk on morality, character of ascetic practices and even all the meditation objects,
<i>Cariyāvidhānasahito, jhānasamāpattivithāro.</i>	Accompanied with the (proper) way of conduct, details of attainment of <i>jhāna</i> (musing),
<i>Sabbā ca abhiññāyo, paññāsaṅkalananicchayo ceva;</i>	And all the Higher Knowledges (Psychic Powers), and even addition to the discrimination of wisdom,
<i>Khandhadhātāyatanindriyāni, ariyāni ceva cattāri.</i>	Aggregates, elements, senses, faculties, and even the Four Noble
<i>Saccāni paccayākāraḍesaṇā, supārisuddhanipūṇanayā;</i>	Truths, the discourse on the mode of causes, the well purified, skilful methods,
<i>Avimuttatantimaggā, vipassanā bhāvanā ceva.</i>	In the ways not different from the Sacred Text (<i>Tipiṭaka</i>), and even the insight meditations,
<i>Iti pana sabbam yasmā, visuddhimagge mayā supārisuddham;</i>	Indeed, all of these which (are) very clearly (given) in my Path of Purification (<i>Visuddhimagga</i>),
<i>Vuttaṃ tasmā bhiyyo, na taṃ idha vicārayissāmi.</i>	Being so said, here I will not explain.
<i>‘Majjhe visuddhimaggo, esa catunnampi āgamānañhi;</i>	‘In the Middle is the Path of Purification, those are the four Scriptures (<i>Dīgha, Majjhima, Saṃyutta, Aṅguttara</i>),
<i>Ṭhatvā pakāsayissati, tattha yathā bhāsitaṃ atthaṃ’.</i>	Having been established it will be explained there, according to the meaning in the language.”
<i>Iceva kato tasmā, tampi gahetvāna saddhimetāya;</i>	Done in this manner, therefore, taking it also together with this,
<i>Aṭṭhakathāya vijānatha, dīghāgamanissitaṃ atthanti.</i>	Thus (may be) the commentary understood, the meaning associated with <i>Dīgha</i> Scripture (<i>Nikāya</i>).

Vocabulary:

Karuṇāṣītalahadayam – toward/to the compassionate, tranquil heart
paññāpajjotavihātamoḥatamam – toward/to lamp of wisdom, destroyer of the darkness of ignorance
sanarāmaralokagaruṇ – toward/to the venerable (one) of the world of immortal men (*sa+nara+amara+loka+garuṇ*)
vande – I am worshiping, I worship
sugataṃ – the Well Gone, the Buddha
gatvimuttaṃ – free from rebirth
buddhopi – even the Buddha
buddhabhāvaṃ – Buddhahood
bhāvetvā – having developed/practiced
ceva – and even
sacchikatvā – having attained
ca – also
yam – whatever, whichever
upagato – approached/reached
gatamalam – with stain/impurity gone
tamanuttaram – that incomparable (*taṃ+anuttaram*)
dhammam – the Teachings, the Law, *Dhamma*
sugatassa – of the Well Gone, of the Buddha
orasānaṃ – begotten, born from, own (pl.)
puttānaṃ – towards/to the sons/children
mārasenamathanānaṃ – toward/to (those) crushing the Māra's army
aṭṭhanampi – indeed, the eightfold

samūham – to/toward the group/multitude
sirasā – by head
ariyasaṅgham – to the Noble Community/*Saṅgha*
iti me pasannamaṭiṇo – by such a devoted/delighted/pleased mind of mine
ratanaṭṭayavandanāmayaṃ puññaṃ – the merit made/created by worshipping the Triple Gem
yam suvihātantarāyo – whatever/whichever (there are/may be) well destroyed
hindrances/obstacles
hutvā – having been
tassānubhāvena – by the power of that
dīghassa – of the long
dīghasuttāṅkitaṃ – of (that) marked as long discourses
nipuṇassa – of the skilful
āgamavarassa – of the excellent result
buddhānubuddhasamvannitaṃ – of (that) praised by the Awakened Buddha
saddhāvahagūṇassa – of that carrying the quality of faith
atthappakāsanattham – in order to explain
aṭṭhakathā – commentary
ādīto – at first
sīhaladīpaṃ pana ābhatātha – brought from Sri Lanka
apanetvāna – having removed
tatoḥam – then (*tato+ham*)

sīhaḷabhāsaṃ – the Sinhalese language
manoramam bhāsaṃ – beautiful language
tantinayānucchavikaṃ – suitable for Pāli
āropento – having put it
vigatadosam – removing what is false
samayaṃ avilomento – going beyond
mahāvihāre nivāsinaṃ – to those who stay in *Mahāvihāra*
theravaṃsapadīpanam – of the *Theras* who were like a light
sunīpunnavinichchayānaṃ - making critical assessment
hitvā punappunāgatamattham – having given up opinions again and again
attham pakāsayissāmi – I shall give the meanings
sujanassa ca tuṭṭhattham – for the happiness of the people
sīlakathā dhutadhammā – stories about morality, ascetic practices
kammaṭṭhānāni ceva sabbāni – explaining the meditation
cariyāvidhānasahito – together with *vidhāna* (explanation of characteristics)
jhānasamāpattivithāro – ecstasy and attainments in details
paññāsaṅkalananicchayo ceva – with conclusions
khandhātāyatanindriyāni – aggregates,

elements, bases, faculties
 (khandha+dhātu+āyatanāni+indriyāni)
 paccayākāradesanā – preaching according to
 truths
 supariuddhanipuṇanayā – very pure, skilful
 method
 avimuttatantimaggā – not different from Pāli
 iti pana – in this way
 yasmā mayā – thus by me (**Buddhaghosa**)
 supariuddham – very clearly

vuttam – said
 bhiyyo – in great detail
 na tam vicārayissāma – I will not explain in
 detail
 idha – here
 majjhe – is in the middle
 esa catunnampi āgamānāhi – we have four
 āgamas (dīgha, majjhima, saṃyutta, aṅguttara)
 thatvā – having established
 pakāsayissati – it will be explain

yathā bhāsitaṃ atthaṃ – just as the meaning
 said/spoken
 Iceva kato -done in this manner (iti+eva)
 tasmā - therefore
 tampi gahetvāna – taking it also
 saddhimetāya – together with this
 vijānatha – understand (voc., 2nd p., pl.)
 dīghāgamanissitaṃ – associated with Dīgha
 Nikāya
 atthanti – is the meaning (atthaṃ+iti)

Sumaṅgalavilāsinī – Nidānakathā and Paṭhamamahāsaṅgītikathā A (Lectured by Mrs. Merlin Peiris) 2011

Dīgha Nikāya Atthakathā (Sumaṅgalavilāsinī) – Nidānakathā and Paṭhamamahāsaṅgītikathā (part A)

Pāli	Translation by Mrs. Merlin Peiris
Tattha dīghāgamo nāma sīlakkhandhavaggo, mahāvaggo, pāṭhikavaggoti vaggato tivaggo hoti;	There Dīghagāma means Sīlakkhandhavagga, Mahāvagga and Pāṭhikavagga as three vaggas
suttato catuttiṃsasuttasaṅgaho.	From suttas, there is a collection of 34 suttas.
Tassa vaggesu sīlakkhandhavaggo ādi, suttesu brahmajālaṃ.	With regards to vaggas in the Sīlakkhandhavagga, the first is Brahmajāla.
Brahmajālassāpi ‘evaṃ me suta’ntiādikaṃ āyasmatā ānandena paṭhamamahāsaṅgītikāle vuttam nidānamādi.	In the Brahmajāla, beginning with “evaṃ me sutaṃ” (thus have I heard), there is the introduction, which is said by Ānanda Thera at the First Council.
Paṭhamamahāsaṅgīti nāma cesā kiñcāpi vinayapiṭake tantimārūḷhā, nidānakosallatthaṃ pana idhāpi evaṃ veditabbā.	This First Council also is included to the Vinaya Piṭaka of the Canon (Tanti), it should also be understood the meaning of the skill in the introduction.
Dhammacakkappavattanaṃhi ādiṃ katvā yāva subhaddaparibbājakavinayanā katabuddhakicce,	Beginning from the Dhammacakkappavattana Sutta up to making the wanderer Subhadda disciplined the activities done by the Buddha .
kusinārāyaṃ upavattane mallānaṃ sālavane yamakasālānamantare visākhapuṇṇamadivase paccūsasamaye anupādisesāya nibbānadhātuyā parinibbute bhagavati lokanāthe,	The Buddha at Kusinārā in the Sāla grove Upavattana of Mallas , passed away between the twin sālā trees in the morning of the full moon day of Vesak without aggregates not left over.
bhagavato dhātubhājanadivase sannipatitānaṃ sattanaṃ bhikkhusatasahassānaṃ saṅghatthero āyasmā mahākassapo	At that time on the day of distributing relics among the seven-hundred thousand monks, who assembled, Mahā Kassapa Thera , thinking about the words
sattāhāparinibbute bhagavati subhaddena vuḍḍhapabbajitena –	said by Subhadda , who entered the order seven days after the Buddha's passing away thus:
‘alaṃ, āvuso, mā socittha, mā paridevittha, sumuttā mayaṃ tena mahāsamaṇena, upaddutā ca homa –	“Friends, do not be sorrowful, do not lament, we are completely free from the great recluse. We were troubled by Him, as:
‘idaṃ vo kappati, idaṃ vo na kappati’ti, idāni pana mayaṃ yaṃ icchissāma, taṃ karissāma, yaṃ na icchissāma na taṃ karissāma’’ti (cūḷava. 437) vuttavacanamanussaranto,	“This is suitable and this is not suitable.” Now, we can do whatever we wish. We shall not do what we do not wish.”
īdisassa ca saṅghasannipātassa puna dullabhabhāvaṃ maññamāno,	Such an assembly will be rare again.
‘thānaṃ kho panetaṃ vijjati, yaṃ pāpabhikkhū ‘atūtasatthukaṃ pāvacana’nti maññamānā	“Before long the Dhamma will get destroyed by the monks, who get

<i>pakkhaṃ labhitvā nacirasseva saddhammaṃ antaradhāpeyyuṃ, yāva ca dhammavinayo tiṭṭhati,</i>	divided into groups and then they would consider the <i>Dhamma</i> had got destroyed with the teacher, The <i>Dhamma</i> will be with the teacher so long as the <i>Dhamma Vinaya</i> exists.
<i>tāva anatītasatthukameva pāvacaṇaṃ hoti. Vuttañhetam bhagavatā –</i>	

Vocabulary:

<i>tivaggo</i> – is threefold	<i>visākhapunnamadivase</i> – on the full moon day of Vesak	<i>yaṃ icchissāma</i> – what we like
<i>catuttimsasuttasaṅgho</i> – collection of 34 suttas	<i>paccūsasamaye</i> – early in the morning	<i>taṃ karissāma</i> – that we will do
<i>brahmajālassāpi - Brahmajāla</i>	<i>anupādisēṇya</i> – without aggregates left away	<i>yaṃ na icchissāma</i> – what we don't like
<i>evaṃ me sutam</i> – starting from “Thus have I heard”	<i>nibbānadhātuyā</i> – the element of <i>Nibbāna</i>	<i>na taṃ karissāmā</i> – that we will not do
<i>āyasmatā ānandena</i> – by ven. Ānanda	<i>parinibbute</i> – having passed away	<i>vuttavacanamanussaranto</i> – remembering the word said by him
<i>paṭhamamahāsaṅgītikāle</i> – at the time of First Council	<i>bhagavati</i> – the Blessed One	<i>īdisassa ca</i> – such (<i>edisā (īdisa)+assa</i>)
<i>tantimārūlhā</i> – embarked (included) in Pāli	<i>lokanāthe</i> – helper of the world	<i>saṅghasannipātassa</i> – an assembly of monks
<i>nidānakosallattham</i> – in order to get the skill in the introduction	<i>dhātubhājanadivase</i> – the day of distributing of relics	<i>puna dullabhabhāvaṃ</i> – again very rare
<i>idhāpi</i> – here also	<i>sannipatitānaṃ</i> – who had gathered	<i>maññamāno</i> – thinking
<i>evaṃ</i> – thus	<i>sattanaṃ bhikkhusatasahassānaṃ</i> – seven hundred thousand monks	<i>jhānaṃ kho panetaṃ</i> – such an instance
<i>veditabbā</i> – should be understood	<i>sattāhparinibbute</i> – when the Buddha(?) passed away	<i>vijjati</i> – can see
... <i>ādiṃ katvā</i> – starting from ... etc.	<i>subhaddenena</i> – by Subhadda	<i>yaṃ pāpabhikkhū</i> – evil monks
<i>yāva</i> - ?	<i>vuḍḍhapabbajitena</i> – entered the order when being old	<i>atītasatthukaṃ</i> – in the past teachers
<i>subhadda paribbājavinayanā</i> – disciplining of the wanderer Subhadda	<i>alam, āvuso</i> – it is enough, friends	<i>pāvacaṇanti</i> – scriptures
<i>katabuddhacice</i> – having done activities of the Buddha	<i>mā socittha</i> -do not be sorrowful	<i>maññamānā</i> – considering
<i>upavattane</i> – at Upavattana	<i>mā paridevītha</i> – do not lament	<i>pakkhaṃ</i> – dividing
<i>mallānaṃ</i> - of Mallas, kings who ruled Kusinārā	<i>sumuttā</i> - free	<i>pakkhaṃ labhitvā</i> – dividing into groups
<i>sālavane</i> – Sāla grove	<i>mayam</i> – we	<i>nacirasseva</i> – before long
<i>yamakasālānamantare</i> – in between the two twin Sāla trees	<i>tena mahāsamaṇena</i> – from this great recluse	<i>antaradhāpeyyuṃ</i> – would be destroyed
	<i>upaddutā ca homa</i> – we were troubled	<i>yāva ca dhammavinayo tiṭṭhati</i> – as long as <i>Dhamma Vinaya</i> stands (is established)
	<i>idaṃ vo kappati</i> – this is suitable	<i>tāva anatītasatthukameva</i> – to that extent will not get destroyed
	<i>idaṃ vo na kappati</i> – this is not suitable	<i>pāvacaṇaṃ</i> – words of the Buddha
		<i>vuttañhetam</i> – it is said

Sumaṅgalavilāsini - Paṭhamamahāsaṅgītikathā B (Lectured by Mrs. Merlin Peiris) 2011

Dīgha Nikāya Atthakathā (Sumaṅgalavilāsini) – Pathamamahāsaṅgītikathā (part B)

Pāli	Translation by Mrs. Merlin Peiris
<i>‘Yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā’ti (dī. ni. 2.216).</i>	“Whatever, Ānanda , as <i>Dhamma</i> and <i>Vinaya</i> has been preached and established, that will be the Teacher after me.” [trans. by CS]
<i>‘Yaṃnūnāhaṃ dhammañca vinayañca saṅgāyeyyaṃ, yathayidaṃ sāsanaṃ addhaniyaṃ assa ciraṭṭhitikaṃ’.</i>	“What if we were to rehearse the <i>Dhamma</i> and <i>Vinaya</i> , so that, indeed, the Dispensation is enduring for a long time.” [trans. by CS]
<i>Yañcāhaṃ bhagavatā – ‘Dhāressasi pana me tvam, kassapa, sāṇāni paṃsukūlāni nibbasanāni’ti (saṃ. ni. 2.154) vatvā cīvare sādharānaparibhogena.</i>	By the Blessed One, “ Kassapa , you wear that ragged robe with the thread (made of ragged robes), having said by way of using the robe in a fair way.”
<i>‘Ahaṃ, bhikkhave, yāvadeva ākaṅkhāmi vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukkaṃ paṭhamaṃ jhānaṃ upasampajja viharāmi;</i>	“Monks, just as I wish to live attaining the first <i>jhāna</i> , refraining from sensual pleasures.
<i>kassapopi, bhikkhave, yāvadeva, ākaṅkhati vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukkaṃ paṭhamaṃ jhānaṃ upasampajja viharatī’ti (saṃ.</i>	Monks, Kassapa also, refraining from sensual pleasures, reaching the first <i>jhāna</i> ,

ni. 2.152).	
<i>Evamādinā nayena navānupubbavīhāraḥaḷabhiññāppabhede uttarimanussadhamme attanā samasamaṭṭhapanena ca anuggahito,</i>	lives in this manner keeping himself in the similar status with regards to the nine gradual attainments of dwellings and the superior human nature with six-fold division of higher knowledges, favored him.
<i>tathā ākāse pāṇiṃ cāletvā alaggacittatāya ceva candopamaṭṭhapanāya ca paṣaṃsito, tassa kimaññaṃ āṇanyaṃ bhavissati.</i>	Thus, since the mind did not get attached by shaking the hand in the sky by the practice of the simile of moon, praised him, how can there be another order.
<i>Nanu maṃ bhagavā rājā viya sakakavacaissariyānuppādānena attano kulavaṃsappatiṭṭhāpakam puttam</i>	Isn't it not the Blessed One, just like a king who gives over His own armor and His wealth to the son, who protects the lineage.
<i>'saddhammavaṃsappatiṭṭhāpako me ayaṃ bhavissati'ti,</i>	He will protect the clan of the <i>Dhamma</i> .
<i>mantvā iminā asādhāraṇena anuggahena anuggahesi,</i>	Having spoken in this manner, favored (thanked) him in an uncommon way of thanking.
<i>imāya ca uḷārāya paṣaṃsāya paṣaṃsīti cintayanto dhammavinayasāṅgāyanattham bhikkhūnaṃ ussāhaṃ janesi.</i>	By this great praise, being praised thinking thus in order to rehearse the <i>Dhamma</i> and <i>Vinaya</i> arouse the efforts of those monks.

Vocabulary:

yo vo ānanda – Ānanda
mayā – by me
desito – preached
paññatto – established
so vo - to that extent
mamaccayena satthā – will be the teacher after my passing away
yaṃnūnāhaṃ – what if I
saṅgāyeyyaṃ – had an assembly for (*Dhamma* and *Vinaya*)
yathayidaṃ – just as now
sāsaṇaṃ – dispensation
addhaniyaṃ – will be long standing
assa ciraṭṭhitikaṃ – will exist for a long time.
Yañcāhaṃ – just as I (had been said by)
bhagavatā – by the Blessed One
dhāressasi pana me tvam – you dress
sāṇāni – rags, ragged
paṃsukūlāni – rag robes
nibbaṇāni – produced (from *nibbati*)
vatvā – having said
civare sādāraṇaparibhogena – with regards to robes common usage
yāvadeva – so long as
ākaṅkhāmi – wish
viviceva kāmehi – to get rid of sensual pleasures
savittakkaṃ – with investigation
saviccāraṃ – with search

vivekajaṃ – born of seclusion; with solitude
pītisukhaṃ – joy and happiness
paṭṭhamaṃ jhānaṃ – first trans/*jhāna*/musing
upasampajja viharāmi – having attained, I live
evamādinā – thus accordingly, thus in this manner
nayena – in that way/manner
navānupubbavīhāraḥaḷabhiññāppabhede (*navānupubbavīhārasamāpattichaḷabhiññāppabhede*) – nine previous dwellings division of six higher knowledges ; ninefold, gradual (attainment – *samāpatti*) dwellings six-fold higher knowledges in divisions (with this division)
uttarimanussadhamme – with regards to supreme *Dhamma* of human beings
attanā samasamaṭṭhapanena (samaṭṭhānena) – keeping in the same way
anuggahito – thanking him
ākāse – in the sky
pāṇiṃ cāletvā – shaking the hand
alaggacittatāya - as a mind not attached to it
candopamaṭṭhapanāya – the practice of the simile of the moon
paṣaṃsito – praising
tassa kimaññaṃ – what sort of other
āṇanyaṃ – order
aññaṃ ānayaṃ – what else is there for him
nanu – isn't it

bhavissati – will be
nanu maṃ bhagavā – isn't it the Blessed one
rājā viya sakakavacaissariyānuppādānena – like king, his own weapon by making rise to all prosperity ; one's own armor, giving all the wealth
attano kulavaṃsappatiṭṭhāpakam puttam – to his own son who establish the clan
saddhammavaṃsappatiṭṭhāpako me – he will be the establisher of the lineage of the *Saddhamma*
ayaṃ bhavissati – will be
mantvā - having said
iminā asādhāraṇena – which is not common way
anuggahena anuggahesi – gave me permission to carry one (this *Dhamma*)
imāya ca uḷārāya – by this great
paṣaṃsāya – by praise
paṣaṃsīti – praises
cintayanto – thinking
dhammavinayasāṅgāyanattham – in order to/for assemble this *Dhamma* and *Vinaya* congregation
bhikkhūnaṃ ussāhaṃ – to attempt the monks ; effort in the monks
janesi – aroused, made, created

For examination:

With regards to *Mahāvamsa*, how far the councils were responsible for the development of *Dhamma*?

- answer with regards to all three councils is expected. We may say – **Buddha** preached *Dhamma* without canonical classification it into *Dhamma* and *Vinaya*. (However, **the** Buddha did classification to *Navāṅgasatthusāsana* – (for example in *Alagaddūpama* Sutta) but that is not canonical classification.) There were no subdivisions. However, for protection of *Dhamma* it was divided (during the councils).

The ascetic practices in the *Dhutaṅga Niddesa* are suitable for monks, how are the advantages for the monks who observe them?

- because those are very simple ways
- they are responsible for them to do away from defilement

- they go from house to house, collecting food, they are not bothered thinking about *dāna*
- they can't skip houses, they are like the moon, common, not attached to families
- bowl-eaters – it is simple to use one bowl
- those who go for *piṇḍapāta* – they go on their own. If one expects *dāna*, one is bound by the promise. There are the strict, medium and mild – however, only the strict one can go to listen to *Dhamma* which is held on the next day.
- The monks stay in forest and they see trees, which are signs of impermanence. They see the leaves how they become green, yellow etc. and then they fall down.

Sumaṅgalavilāsinī - Paṭhamamahāsaṅgītikathā C (Lectured by Mrs. Merlin Peiris) 2011

Dīgha Nikāya Atthakathā (Sumaṅgalavilāsinī) – Paṭhamamahāsaṅgītikathā (part C)

Pāli	Translation by Mrs. Merlin Peiris
<i>Yathāha</i> - ‘ <i>Atha kho āyasmā mahākassapo bhikkhū āmantesi</i> –	Just as it is said, then ven. Mahā Kassapa Thera addressed the monks:
<i>‘ekamidāhaṃ, āvuso, samayaṃ pāvāya kusināraṃ addhānamaggappaṭipanno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi’</i> ’ti	“friends, once I at Pāvā in Kusinārā, together with 500 monks, set out to the road,
<i>(cūlava. 437) sabbam subhaddaṇḍaṃ vitthārato veditabbaṃ.</i>	“All this should be understood in the Subhadda section in detail.
<i>Atthaṃ panassa mahāparinibbānāvasāne āgataṭṭhāneyeva kathayissāma.</i>	The meaning will be said at the place of ending the <i>Parinibbāna</i> .
<i>Tato paraṃ āha</i> – ‘ <i>Handa mayaṃ, āvuso, dhammañca vinayañca saṅgāyāma, pure adhammo dīppati, dhammo paṭibāhiyyati;</i>	Afterwards, it is said thus: Friends, due to this we shall rehearse the <i>Dhamma</i> and <i>Vinaya</i> before the non- <i>Dhamma</i> shines and the <i>Dhamma</i> declines,
<i>pure avinayo dīppati, vinayo paṭibāhiyyati; pure adhammavādīno balavanto honti, dhammavādīno dubbalā honti,</i>	The non- <i>Vinaya</i> shines and the <i>Vinaya</i> declines. (In the future,) those, who practice non- <i>Dhamma</i> , become powerful. Those, who practice <i>Dhamma</i> , become feeble (weak).
<i>pure avinayavādīno balavanto honti, vinayavādīno dubbalā hontī’</i> ’ti (cūlava. 437).	Those, who practice non- <i>Vinaya</i> , become powerful, those, who practice <i>Vinaya</i> , become feeble (weak).
<i>Bhikkhū āhaṃsu</i> – ‘ <i>tena hi, bhante, thero bhikkhū uccinatū’</i> ’ti.	The monks said thus: “if it is so, let the <i>Thera</i> select monks.
<i>Thero pana sakalanavaṅgasatthusāsana-pariyattidhare puthujjanasotāpannasakadāgāmiāgāmi sukkhavipassaka khīṇāsavabhikkhū anekasate, anekasahassee ca vajjetvā</i>	The <i>Thera</i> having rejected those, who were well versed in the nine-fold division of <i>Dhamma</i> (<i>navāṅga-satthu sāsana</i>), those, who are worldlings, Stream-Enterers, Once-Returners, Non-Returners, well-learned <i>Arahants</i> -hundreds and thousands,
<i>tipiṭakasabbapariyattipabbhedadhare paṭisambhidāppatte mahānubhāve yebhuyyena</i>	And selected those, who were well versed in <i>Tipiṭaka</i> and all divisions of learning, those (who had) attained analytical knowledge, having great power, mostly,
<i>bhagavato etadaggaṃ āropite tevijjādibhede khīṇāsavabhikkhūyeva ekūnapaṅcasate pariggahesi.</i>	Kept in the higher standards by the Buddha , the monks, who had reached <i>Arahantship</i> with the divisions of the three-fold knowledge amounting to one-less than 500 were taken.
<i>Ye sandhāya idaṃ vuttaṃ</i> – ‘ <i>atha kho āyasmā mahākassapo ekenūnāni pañca arahantasatāni uccinī’</i> ’ti (cūlava. 437).	With regards to whoever, it is said: then, ven. Mahā Kassapa selected one-less than 500 <i>Arahants</i> .

Vocabulary:

<i>Yathāhaṃ</i> – as said	<i>mahatā bhikkhusaṅghena saddhiṃ</i> – with a large number of monks	<i>vitthārato veditabbaṃ</i> – should be understood in detail
<i>Ekamidāhaṃ</i> – <i>eka</i> + <i>ida</i> + <i>ahaṃ</i> – now, once I	<i>pañcamattehi bhikkhusatehi</i> – with 500 monks	<i>āgataṭṭhāneyeva</i> – the place which occurs
<i>pāvāya kusināraṃ</i> – from Pāvā to Kusinārā	<i>sabbam</i> - all	<i>kathayissāma</i> – we will discuss/explain
<i>addhānamaggappaṭipanno</i> – stepping on/going along the road	<i>subhaddaṇḍaṃ</i> – the section on Subhadda	<i>tato paraṃ āha</i> – thereafter said

saṅgāyāma – we shall rehearse
handa mayam – it is good, if we
pure adhammo dippati – before wrong
Dhamma shines
dhammo paṭibāhiyyati – the *Dhamma* declines
pure avinayo dippati – before the wrong
Vinaya shines
adhammavādino – those, who follow wrong
Dhamma
balavanto honti – (they) become powerful
dhammavādino dubbalā honti – those, who
follow correct *Dhamma* become weak
thero bhikkhū uccinatu – may (ven. Kassapa)
select monks
sakalanavaṅgasatthusāsanapariyattidhare –

those, who well carried the knowledge
(*pariyatti*) the complete nine-fold doctrine of
the Teacher
puṭhujjanasotāpannasakadāgāmanāgāmi –
worldlings, Stream-Enterers, Once-Returners,
Non-Returners
sukkhavipassaka – those, who are well learned
khīṇāsavabhikkhū – the *Arahants*
anekasate -many hundreds
anekasahassee – many thousands
vajjetvā – having rejected
tipīṭakasabbapariyattippabhedadhare – those,
who (carried) the practiced learning all the
learning of *Tipīṭaka*
paṭisambhidāppatte – those, who had attained

the higher analytical knowledge
mahānubhāve – great, powerful
yebhuyyena – many, greatly, in a great number
etadaggaṃ āropite – those who had reached
superior position
tevijjādibhede – in divisions three fold
knowledge
khīṇāsavabhikkhūyeva – indeed, those who
destroyed (their) fetters
ekūnapañcasate – one less 500
pariggaḥesi - took
ye sandhāya - because of this
ekenūnāni – without one

Sumaṅgalavilāsini - Paṭhamamahāsaṅgītikathā D (Lectured by Mrs. Merlin Peiris) 2011

Dīgha Nikāya Atthakathā (Sumaṅgalavilāsini) – Paṭhamamahāsaṅgītikathā (part D)

Pāli	Translation by Mrs. Merlin Peiris
<i>Kissa pana thero ekenūnamakāsīti?</i>	Why is it, (that) the <i>Thera</i> made (= selected) one less?
<i>Āyasmato ānandattherassa okāsakaraṇattham.</i>	It is in order to give an opportunity to Ānanda Thera .
<i>Tenahāyasmatā sahāpi, vināpi, na sakkā dhammasaṅgītiṃ kātum.</i>	It is not possible to hold the council of <i>Dhamma</i> together with ven. Ānanda and also without him.
<i>So hāyasmā sekkho sakaraṇīyo, tasmā sahāpi na sakkā.</i>	Ven. (Ānanda) is a training monk. He has much more to fulfill. Therefore, it is not possible with him.
<i>Yasmā paṇassa kiñci dasabaladesitaṃ suttageyyādikaṃ appaccakkhaṃ nāma natthi.</i>	However, he has nothing not understood of the <i>Dhamma</i> preached by the Buddha (<i>Dasa Bala</i>) as <i>sutta</i> , <i>geyya</i> and the rest.
<i>Yathāha - ‘Dvāsīti buddhato gaṇhiṃ, dve saḥassāni bhikkhuto;</i>	Therefore it is said: “Eighty-two from the Buddha , two thousand from the <i>Saṅgha</i> ,
<i>Caturāsīti saḥassāni, ye me dhammā pavattino’’ti. (theragā. 1027);</i>	Eighty-four thousand <i>dhammas</i> I took.
<i>Tasmā vināpi na sakkā.</i>	Therefore without him it is not possible.
<i>Yadi evaṃ sekkhopi samāno dhammasaṅgītiyā bahukārattā therena uccinitabbo assa, atha kasmā na uccinitoti?</i>	However, thus, as one who is in training since very helpful for the council of <i>Dhamma</i> , he should be selected by the <i>Thera</i> . Why then was he not selected?
<i>Parūpavādavivajjanato.</i>	To avoid finding fault of others.
<i>Thero hi āyasmante ānande ativiya vissattho ahoṣi, tathā hi naṃ sirasmiṃ palītesu jātesupī</i>	The <i>thera</i> (Mahā Kassapa) had great faith in (ven.) Ānanda . Even when gray hair arose on his head
<i>'na vāyaṃ kumārako mattamaññāsī’ti, (saṃ. ni. 2.154) kumārakavādena ovadati.</i>	he was given advice as if to a small boy thus: “this boy does not know his position”
<i>Sakyakulappasuto cāyasmā tathāgatassa bhātā cūlapituputto.</i>	the ven. one (Ānanda) was born in the clan of <i>Sākyans</i> . He was the brother of Buddha (the Thus-Come), (he was the) son of <i>Tathāgata's</i> father's younger brother.
<i>Tattha keci bhikkhū chandāgamaṇaṃ viya maññamānā –</i>	Some monks may think that it is a consideration of favor.

<i>‘bahū asekkhapaṭisambhidāppatte bhikkhū ṭhapetvā</i>	“Leaving out many monks, who are with (attainment of) analytical knowledge, and completed training,
<i>ānandaṃ sekkhapaṭisambhidāppattaṃ thero uccinī’</i> ti upavadeyyuṃ.	I select Ānanda Thera with analytical knowledge who is not fully trained.” (They would find fault.)
<i>Taṃ parūpavādaṃ parivajjento, ‘ānandaṃ vinā dhammasaṅgūtiṃ na sakkā kātuṃ, bhikkhūnaṃyeva naṃ anumatiyā gahessāmi’</i> ti na uccini.	In order to avoid this finding fault it is not possible for me to hold the council without Ānanda . I will take the consent of the monks (in the case of selecting selecting Ānanda). <u>And he did not select (him).</u>
<i>Atha sayameva bhikkhū ānandassatthāya therāṃ yāciṃsu.</i>	Then the monks themselves for the sake of Ānanda Thera requested Mahā Kassapa Thera .
<i>Yathāha - ‘Bhikkhū āyasmantaṃ mahākassapaṃ etadavocuṃ –</i>	It is said thus: The monks said thus to ven. Mahā Kassapa :
<i>‘ayaṃ, bhante, āyasmā ānando kiñcāpi sekkho abhabbo chandā dosā mohā bhayā agatiṃ gantuṃ,</i>	“Sir, this ven. Ānanda , although in training, he is unable to go to extremes regarding craving/desire, anger, fear, delusion,
<i>bahu cānena bhagavato santike dhammo ca vinayo ca pariyatto, tena hi, bhante, thero āyasmantampi ānandaṃ uccinatū’</i> ti.	He has trained greatly at the presence of the Buddha (the Exalted One) in respect of <i>Dhamma</i> and <i>Vinaya</i> . Therefore, Sir, select ven. Ānanda Thera .
<i>Atha kho āyasmā mahākassapo āyasmantampi ānandaṃ uccinī’</i> ti (cūḷava. 437).	Then ven. Mahā Kassapa selected Ānanda Thera .
<i>Evaṃ bhikkhūnaṃ anumatiyā uccinītena tenāyasmataṃ saddhiṃ pañcatherasatāni ahesuṃ.</i>	Thus with the consent of the monks selected five hundred monks together with Ānanda Thera .
<i>Atha kho therānaṃ bhikkhūnaṃ etadahosi – ‘kattha nu kho mayaṃ dhammañca vinayañca saṅgāyeyyāma’</i> ’ti?	Then it occurred thus to the monks: “Where shall we rehearse the <i>Dhamma</i> and <i>Vinaya</i> ?
<i>Atha kho therānaṃ bhikkhūnaṃ etadahosi –</i>	Then to the monks it occurred thus:
<i>‘rājagahaṃ kho mahāgocaraṃ pahūtasenāsaṇaṃ, yaṃnūna mayaṃ rājagahe vassaṃ vasantā dhammañca vinayañca saṅgāyeyyāma, na aññe bhikkhū rājagahe vassaṃ upagaccheyyu’</i> ’nti (cūḷava. 437).	“ Rājagaha ’ is a place, where there are necessary things and many dwellings. What if we were to rehearse the <i>Dhamma</i> and <i>Vinaya</i> in Rājagaha holding the rains retreat (<i>vassa</i> season).
<i>na aññe bhikkhū rājagahe vassaṃ upagaccheyyu’</i> ’nti (cūḷava. 437).	No other monks should hold <i>vassa</i> (rains retreat) at Rājagaha .
<i>Kasmā pana nesaṃ etadahosi?</i>	Why did it occur thus?
<i>‘Idaṃ pana amhākaṃ thāvarakammaṃ, koci visabhāgapuggalo saṅghamajjhaṃ pavisitvā ukkoṭeyyā’</i> ’ti.	Since a vicious person entering to the middle of the <i>Saṅgha</i> would obstruct our permanent action.
<i>Athāyasmā mahākassapo ñattidutiyaṃ kammaṃ sāvesi –</i>	Then ven. Mahā Kassapa by the second rule of action announced:
<i>‘Suṇātu me, āvuso saṅgho, yadi saṅghassa pattakallaṃ</i>	“Let the <i>ven. Saṅgha</i> listen to me, if it is suitable for the <i>Saṅgha</i> .
<i>saṅgho imāni pañca bhikkhusatāni sammanneyya rājagahe vassaṃ vasantāni dhammañca vinayañca saṅgāyituṃ,</i>	These five hundred monks would be selected to hold the council of <i>Dhamma</i> and <i>Vinaya</i> holding (= observing) the <i>vassa</i> season at Rājagaha .
<i>na aññehi bhikkhūhi rājagahe vassaṃ vasitabba’</i> ’nti. <i>Esā ñatti.</i>	Other monks should not stay at Rājagaha for the <i>vassa</i> (rains) season. Such is the rule.

Vocabulary:

kissa - why

|okāsakaraṇatthaṃ – in order to give

|opportunity to

<p><i>tenahāyasmātā saḥāpi</i> – with the venerable him <i>vināpi</i> – without <i>na sakkā</i> – unable <i>kātuṃ</i> – to do <i>sohāyasmā</i> – he, the venerable <i>sekkho</i> – still under training <i>sakaraṇiyo</i> – there is much for him to do/fulfill <i>tasmā</i> – therefore <i>saḥāpi na sakkā</i> – it is not possible with (him) <i>yasmā panassa</i> – anything (preached by the Buddha) <i>kiñci dasabaladesitaṃ</i> – whatever preached by the Ten Powered One <i>appaccakkhaṃ</i> – not understood <i>nāma natthi</i> – there is nothing such <i>suttageyyādikaṃ</i> – <i>sutta</i>, <i>geyya</i> and the rest <i>dvāsīti buddhato gaṇhiṃ</i> – 82 (parts) of Dhamma from the Buddha <i>dve saḥassāni bhikkhuto</i> – (and) two thousands of bhikkhus <i>caturāsīti saḥassāni</i> – 84 000 <i>ye me dhammā pavattino</i> – these Dhamma had been taken (existed) <i>tasmā vināpi na sakkā</i> – therefore without him (it is) not possible <i>yadi evaṃ</i> – thus although <i>samāno</i> – equal to a (training person) <i>dhammasaṅgītiyā</i> – of the rehearsal <i>bahukārattā</i> (rather <i>bahūpakārattā</i>) – of great benefit, very useful <i>uccinītabbo assa</i> – should be selected <i>parūpavādavivajjanato</i> – to avoid <i>para+upavāda</i> – criticism of others</p>	<p><i>sirasmīṃ</i> – on head <i>palītesu jātesupi</i> – hair became gray, turned gray <i>na vāyaṃ kumārako mattamaññāsi</i> – this boy, he does not know his position (he has been advised like a small boy) - <i>mattaṃ+aññāsi</i> <i>kumārakavādena ovaḍati</i> – admonishes in (a way of) boy admonishing <i>sakyakulappasuto</i> – from the Sākya clan <i>ayaṃ/c āyasmā</i> – this venerable one <i>bhātā</i> - brother <i>cūlapituputto</i> – father's younger brother's son ; cousin <i>chandāgamaṇaṃ viya</i> – as a favoration <i>bahū asekkhapaṭisambhidāppatte bhikkhū</i> – monks who are still in training, many with analytical knowledge <i>upavadeyyuṃ</i> – they would find fault (with me) <i>parūpavādaṃ</i> – finding fault <i>parivajjento</i> – get rid of, avoid of <i>bhikkhūnaṃyeva naṃ anumatiyā gaḥessāmi</i> – I must take the agreement/consent of others <i>na uccini</i> – (thus thought and) did not choose <i>sayameva bhikkhū</i> – monks themselves <i>ānandassatthāya</i> – for the sake of Ānanda <i>bhante</i> - sir <i>kiñcāpi sekkho</i> – although (he is) still in training <i>abhabbo</i> – unable <i>chandā</i> – desire <i>dosā</i> – anger <i>bhayā</i> – being afraid <i>mohā</i> – delusion, ignorance</p>	<p><i>agatiṃ gatuṃ</i> – go to the extremes <i>bahū ca tena</i> – and many by him <i>pariyatto</i> – he have trained <i>teha hi, bhante</i> – then, sir <i>anumatiyā</i> – with the consent <i>etadahosi</i> – thus occurred <i>kattha</i> – where <i>saṅgāyeyyāmā</i> – shall we rehearse <i>rājagahaṃ kho mahāgocaraṃ</i> – in Rājagahaṃ there is a big place <i>pahūtasenaṇaṇaṃ</i> – many dwellings <i>yamñūna mayaṃ</i> – what if we were <i>vasantā</i> – while dwelling <i>na aññe bhikkhū</i> – no other monks <i>vassaṃ upagaccheyyūṃ</i> – should/may observe the rains (rainy season) <i>kasmā</i> – why? <i>Thāvarakammaṃ</i> – this permanent action <i>koci visabhāgapuggalo</i> – some vicious person <i>saṅghamajjhaṃ pavisitvā</i> – having entered the midst of the Saṅgha <i>ukkoṭeyya</i> – may cause some troubles <i>ñattidutiya kammaṇa sāvesi</i> – by the second rule of action (he) announced <i>yadi saṅghassa pattakallaṃ</i> – if it is suitable for the monks <i>pañca bhikkhusatāni</i> – 500 monks <i>sammanneyya</i> – should/may be selected ; were to select <i>saṅgāyituṃ</i> – to rehearse <i>esā ñatti</i> – this is the rule.</p>
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The steps taken by the *Sumaṅgala Vilāsinī* for the protection of the canonical text (lectured by Mrs. Merlin Peiris) 18th of August, 2011

The Buddha, when He was passing away spoke thus to **ven. Ānanda Thera**:

“**Ānanda**, after my passing away, the *Dhamma* and *Vinaya* will be your teacher.”

According to this instruction **Mahā Kassapa Thera** considered that steps must be taken to protect the *Dhamma* and *Vinaya*. **Ven. Mahā Kassapa** heard the evil words spoken by **Subhadda Thera**. **Subhadda Thera** spoke to the monks and said that they are now free to do anything according to their wish. **Mahā Kassapa Thera**, as a result of these evil words, thought of having a council of *Dhamma* and *Vinaya*. As a result of this first council the protection of the canonical text occurred.

In the *Sumaṅgala Vilāsinī* there is a detailed description of the arrangements made to hold the council. The **Thera** took the help of the king (**Ajātasattu**). He selected a place. It was the *Sattapanni* cave at Rājagaha. There were many dilapidated buildings in the city. All the buildings were repaired, the king provided skilful workers to construct the necessary pavilions for the Council. The steps were taken to hold the Council. The next item was the selection of monks. **Mahā Kassapa Thera** selected 499 *Arahants*. One place was reserved for **ven. Ānanda Thera**. There arose a problem regarding the selection of **ven. Ānanda**. Since he was not an *Arahant*, **Mahā Kassapa Thera** could not select him directly, but he was actually a necessary person to participate in the Council. **Ānanda Thera** was the chief supporter of **the Buddha**. He had a good memory, he was very faithful to **the Buddha** even after **the Buddha** passed away he fulfilled all the duties he did when **the Buddha** was alive.

As a result, according to the introduction of *Sumaṅgala Vilāsinī*, we observe, that finally **Ānanda Thera** joined the council as an *Arahant*. During the First Council held for the protection of *Dhamma*, there arose a question regarding what should be rehearsed first. Since *Vinaya* is considered to be the 'life-span of the *Sāsana* (Dispensation)', it was decided to hold the rehearsal of *Vinaya* first. **Upāli Thera** was appointed for the rehearsal of *Vinaya*. The steps taken were as follows:

1. **Mahā Kassapa Thera** questioned one by one from **Upāli Thera**. He gave answers. This became the compilation of *Vinaya*. At the very beginning, *Pārājikās* were taken up. With regards to *Pārājikās*, the place, the person, the cause and the subject-matter had been questioned and the answers given were the description of *Pārājika Pāli*. In this manner *Vinaya* precepts were compiled one by one. During this Council a question arose whether it is necessary to have additions as well as eliminations. Then it was decided, that what is necessary to be added and to do away with that what is unnecessary (for example *khuddānukhuddakāni sikkhāpadāni* were not eliminated, while some sayings of *devatā* and disciples were eliminated). Finally, during the First Council, the *Vinaya* precepts were laid down as follows: (1) *Pārājikā* - 4, (2) *Sanhādisesa* - 13, (3) *Aniyata* - 2, (4) *Pācittiya* - 92, (5) *Nissaggiya Pācittiya* - 30, (6) *Pāṭidesanīya* - 4, (7) *Sekhīya* - 75, (8) *Adhikaraṇasamatha* - 7.
2. The *Khandhakas* were collected as 80 sections and *Parivāra* with 25 sections, thus the *Vinaya* collection was concluded.
3. Thereafter the collection of *Dhamma* had been done. The *Sutta Piṭaka* had four sections. It was decided to rehearse the *Dīgha Nikāya* first. It has 34 *suttas* under three *vaggas*. Out of the three *vaggas* the *Sīlakkhandha Vagga* with 13 *suttas* were taken first. Out of these *Brahmajāla Sutta* came first. The steps taken were according to the following order: At first the question arose with regards to the place where the *Brahmajāla Sutta* was preached. Thereafter the cause, after that the story and the result. This *Brahmajāla Sutta* was preached at *Ambalatṭhika* between *Rājagaha* and *Nālanda*. It was with reference to the wanderer (wandering ascetic) **Suppiya** and **Brahmadatta**. The reason was regarding the class basis (some are superior, some inferior etc.). **Ānanda Thera** answered these questions and thereafter all the five hundred *Arahants* together rehearsed this *sutta*. In this manner other *suttas* were also taken one by one and they were rehearsed - the *Sīlakkhandha Vagga*, *Mahā Vagga* and *Pāthika Vagga* were rehearsed. At the end *Dīgha Nikāya* had been given in charge of **Ānanda Thera**.
4. *Majjhima Nikāya* with 80 sections had been given over to monks who were associates of **Sāriputta Thera**. *Samyutta Nikāya* with 100 sections had been given over to **Mahā Kassapa Thera** and his following. *Aṅguttara Nikāya* with 2000 sections had been given over to **Anuruddha Thera** and the rest.

In this manner during the First Council the four *nikāyas* were settled. According to *Sumaṅgala Vilāsinī*, *Abhidhamma Piṭaka* with deep wisdom, had been rehearsed with seven books and they were rehearsed by all the five hundred monks.

According to *Sumaṅgala Vilāsinī - Jātaka, Niddesa, Paṭisambhidāmagga, Suttanipāta, Dhammapada, Udāna, Itivuttaka, Vimānavatthu, Petavatthu, Thera-Therī Gāthā* - had been compiled together as *Khuddaka* text, and they were collected under the section called '*Abhidhamma Piṭaka*' according to *Dīgha Bhāṇakas*.

The *Majjhima Bhāṇakas* considered all the *Khuddaka* texts as *Cariyā Piṭaka, Apadāna, Buddhavaṃsa* - should be included in the *Sutta Piṭaka*. Therefore, according to the *Sumaṅgala Vilāsinī* Introduction there are contrary views regarding the *Khuddaka Nikāya* and *Abhidhamma Piṭaka*:

»*Thapetvā caturpete, nikāye dīghādike;*

Tadaññaṃ buddhavacanaṃ, nikāyo khuddako mato''ti.«

Dīgha Nikāya Aṭṭhakathā (Sumaṅgala Vilāsinī) - Paṭhamasaṅgītikathā

Finally, the words of **the Buddha** is: (1) one-fold according to essence; (2) two-fold as *Dhamma-Vinaya*, (3) three-fold as 'first', 'middle' and 'last'; (4) five-fold as *nikāyas*; (5) nine-fold as *aṅga*, (6) 84 000-fold as *Dhammakhandha*.

***Sāsanavaṃsadīpa* (note) (lectured by Mrs. Merlin Peiris) 25th of August, 2011**

Sāsanavaṃsadīpa is a poetry in Pāli language. Although it belongs to group of Pāli chronicles, it is different from others. This was written during a later period than others, most probably during the 19th century. This poetry book is important with regard to too things:

1. It is rich in writing a poetical verses, although the language of the verses are having high flow and grammatical construction. The author had used beautiful phrases including beautiful similes.
2. In this manner *Sāsanavaṃsadīpa* can be compared to an etical poetry. It includes all the necessary facts.

The following are the characteristics of an epic poem:

no.	Epic Poem Characteristics	<i>Sāsanavaṃsadīpa</i> Epic Characteristics
(1)	Including separate sections.	In the <i>Sāsanavaṃsadīpa</i> there are various sections amounting to 'twelve' in number.
(2)	The salutation to the Triple Gem or any god/God	At the beginning there is the worship to the Triple Gem.
(3)	The story being either a historical story or a true-story	It is a historical story.
(4)	It should be for the benefit of <i>Dhamma</i> or welfare in this life or in the next life.	It is for the benefit of this world and hereafter.
(5)	The chief role in the story should be a hero, who is wise and virtuous.	The chief character is Gotama Buddha .
(6)	There should be descriptions of nature; e.g. about cities, parks, forests etc.	There is a description of the city <i>Amaravattī</i> , the parks (<i>uyyāna</i>) etc.
(7)	Descriptions of births and marriages	The birth of the prince and the marriage of Siddhattha .
(8)	There should be a person who carries the message and what he observes on his way	There are descriptions of the messenger (the narrator).
(9)	Including various literary (psychological) flavors as love, fear, compassion etc.	Flavors as compassion, calmness and things of wonder.
(10)	The sections should not be too long or too short.	The sections are moderate, not too much and not too little.
(11)	Interconnection between the sections.	All the sections are joined together having a close connection.
(12)	Including various styles of writing.	The old poetry book exhibits various styles of writing – some poems have a very short rhythm, whereas in some poems the rhythm is very long.

This poetry can be evaluated as an addition to Pāli literature in poetical works. The inclusion of facts points out some sort of clearness in the style of the writing. The author had handled this well as a piece of Pāli literature on poetics. We come across beautiful descriptions of reverse, which add to the charm of natural beauty. For example, we can speak about the instance, where prince **Siddhattha** crossed the river *Nerañjarā*.

Sāsanavaṃsadīpa can also be considered as a poetry depicting the history of the dispensation. It starts explaining the previous twenty-four *Buddhas* starting from **Koṇḍañña**, **Maṅgala**, etc. Thereafter, a description is given about the ascetic **Sumedha** receiving his future prediction to be the next *Buddha* at the feet of **the Buddha Dīpaṅkara**. Thereafter, it describes the *Bodhisatta* (**Siddhattha Gotama**) in *Tusita* heaven. After his five observations he took conception (he was born) in the **Mahā Māyā Devī's** womb. The book gives a description about how the prince was born at the *Lumbinī* park. At that place there were many gods who came to accept the *Bodhisatta*.

Next comes the description of His childhood. Thereafter, the description is about **Yasodharā**, the prince got

PGL. 302 – ADVANCED PĀLI GRAMMAR & UNPRESCRIBED TEXTS

Proficiency of advanced Pāli Grammar and in translating into English prose and verse passages belonging to the various strata of Pāli literature will be examined. Candidates should pay attention to the Canonical works, Commentaries, Chronicals and life stories of the Buddha written in Pāli since the prose and verse passages will be given for translation from those categories of Pāli literature. Passages should be translated into simple, lucid and grammatical English showing a proper understanding of the subject matter and syntax.

Recommended Reading:

- | | |
|-------------------------------------|--|
| 1. <i>Pāli Reader</i> | E. W. Adikaram, Colombo, 1947 |
| 2. <i>A Pāli Reader (Part One)</i> | Dines Andersen, Copenhagen, London, 1935 |
| 3. <i>Introduction to Pāli</i> | A. K. Warder, London, 1991 |
| 4. <i>M. A. Pāli Course. 2 Vol.</i> | B. C. Law, Culcutta, 1941 |

Abbreviations

Abl. - Ablative case, used to indicate separation or reason.

Acc. - Accusative case, normally used to indicate object of the verb

Absol. - Absolutive; a verbal form used before the final verb of the sentence. The suffixes **tvā**, **tvāna**, **tūna** and **ya** are added to the root to make an absolutive. The suffix **ya** is added only when the root is prefixed. Prefixes are added at the beginning and suffixes are added at the end.

Caus. - Causative; the doer does not do the action, but makes another to do it. This is what is meant by causative. In making causative verbal forms the suffixes **e**, **aya**, **āpe**, **āpaya** are added to the root. When those suffixes are added, the root vowel is lengthened. For example: *abhi + vad + e + tvā = abhivādetvā*

Cp. - Compare

Dat. - Dative case, used to indicate purpose or the receiver

Der. - Derivative noun which is derived from a noun or from a root.

Fut. - Future

Indcl. - Indeclinable is a part of the language which cannot be declined. It remains the same throughout the language.

Interr.p. - Interrogative particle which is used to form a question.

Loc. - Locative case, used to indicate space and time

Nom. - Nominative case, used to indicate the subject of the sentence

Opt. - Optative

Pl. - Plural

Pp. - Past participle+ the suffix to be added to the root is 'ta'. All participles are adjectives and declined in three genders.

Pres. - Present tense

Pst. - Past Tense

Sg. - Singular

Skt. - Sanskrit

Sumsumāra Jātaka (lectured by ven. Vegama Piyaratana) 1st of February, 2011

Khuddaka Nikāya – Jātaka Aṭṭhakathā – (208) 8. Sumsumārajātakavannanā

Pāli	Translation by E.B. Cowel
<i>Atīte bārānasiyaṃ brahmadatte rajjaṃ kārente himavantapadese bodhisatto kapiyoniyaṃ nibbattivā</i>	Once upon a time, while Brahmadatta was king of Benares, the Bodhisatta came to life at the foot of Himalaya as a Monkey.
<i>nāgabalo thāmasampanno mahāsarīro sobhaggappatto hutvā gaṅgānivattane araṇṇāyatane vāsaṃ kappesi.</i>	He grew strong and sturdy, big of frame, well-to-do, and lived by a curve of the river Ganges in a forest haunt.
<i>Tadā gaṅgāya eko susumāro vasi.</i>	Now at that time there was a Crocodile dwelling in the Ganges.
<i>Athassa bhariyā bodhisattassa sarīraṃ disvā tassa hadayamaṃse dohaḷaṃ uppādetvā susumāraṃ āha – ‘ahaṃ sāmi, etassa kapirājassa hadayamaṃsaṃ khādītukāma’</i> ’ti.	The Crocodile's mate saw the great frame of the monkey, 15 and she conceived a longing for his heart to eat. So she said to her lord: "Sir, I desire to eat the heart of that great king of the monkeys!"
<i>‘Bhadde, mayaṃ jalagocārā, eso thalagocarō, kinti naṃ gaṇhituṃ sakkhissāmā’</i> ’ti.	"Good wife," said the Crocodile, "I live in the water and he lives on dry land: how can we catch him?"
<i>‘Yena kenaci upāyena gaṇha, sace na labhissāmi, marissāmī’</i> ’ti.	"By hook or by crook," she replied, "caught he must be. If I don't get him, I shall die."
<i>‘Tena hi mā soci, attheko upāyo, khādāpessāmi taṃ tassa hadayamaṃsa’</i> ’nti susumāriṃ samassāsetvā	"All right," answered the Crocodile, consoling her, "don't trouble yourself. I have a plan; I will give you his heart to eat."
<i>bodhisattassa gaṅgāya pānīyaṃ pivivā gaṅgātīre nisinnakāle santikaṃ gantvā evamāha –</i>	So when the Bodhisatta was sitting on the bank of the Ganges, after taking a drink of water, the Crocodile drew near, and said:
<i>‘vānarinda, imasmiṃ padese kasāyaphalāni khādanto kiṃ tvaṃ nivīṭṭhaṭṭhāneyeva carasi,</i>	"Sir Monkey, why do you live on had fruits in this old familiar place?"
<i>pāragaṅgāya ambalabujādīnaṃ madhuraphalānaṃ anto natthi, kiṃ te tattha gantvā phalāphalaṃ khādītum na vaṭṭatī’</i> ’ti?	On the other side of the Ganges there is no end to the mango trees, and labuja trees, with fruit sweet as honey! Is it not better to cross over and have all kinds of wild fruit to eat?"
<i>‘Kumbhīlarāja, gaṅgā mahodakā vitthiṇṇā, kathaṃ tattha gamissāmī’</i> ’ti?	"Lord Crocodile," the Monkey made answer, "deep and wide is the Ganges: how shall I get across?"
<i>‘Sace icchasi, ahaṃ taṃ mama piṭṭhiṃ āropetvā nessāmī’</i> ’ti.	"If you will go, I will mount you on my back, and carry you over."
<i>So saddahitvā ‘sādhū’</i> ’ti sampatiṇṇi.	The Monkey trusted him, and agreed.
<i>‘Tena hi ehi piṭṭhiṃ me abhirūhā’</i> ’ti ca vutte taṃ abhiruhi.	"Come here, then," said the other, "up on my back with you!" and up the monkey climbed.
<i>Susumāro thokaṃ netvā udake osīdāpesi.</i>	But when the Crocodile had swum a little way, he plunged the Monkey under the water.
<i>Bodhisatto ‘samma, udake maṃ osīdāpesi, kiṃ nu kho eta’</i> ’nti āha.	"Good friend, you are letting me sink!" cried the Monkey. "What is that for?"
<i>‘Nāhaṃ taṃ dhammasudhammatāya gahetvā gacchāmi, bhariyāya pana me tava hadayamaṃse dohaḷo uppanno, tamahaṃ tava hadayaṃ khādāpetukāmo’</i> ’ti.	Said the Crocodile, "You think I'm carrying you out of pure good nature? Not a bit of it! My wife has a longing for your heart, and I want to give it her to eat"
<i>‘Samma, kathentena te sundaraṃ kataṃ.</i>	"Friend," said the Monkey, "it is nice of you to tell me.
<i>Sace hi amhākaṃ udare hadayaṃ bhaveyya, sākhaḅgesu carantānaṃ cuṇṇavicuṇṇaṃ bhaveyyā’</i> ’ti.	Why, if our heart were inside us when we go jumping among the tree-tops, it would be all knocked to pieces"
<i>‘Kahaṃ pana tumhe ṭhapethā’</i> ’ti?	"Well, where do you keep it?" asked the other.
<i>Bodhisatto avidūre ekaṃ udumbaraṃ pakkaphalapiṇḍisañchannaṃ dassento</i>	The Bodhisatta pointed out a fig-tree, with clusters of ripe fruit, standing not far off.

“ <i>passetāni amhākaṃ hadayāni etasmiṃ udumbare olambantī</i> ” <i>’ti āha.</i>	"See," said he, "there are our hearts hanging on yon fig-tree."
“ <i>Sace me hadayaṃ dassasi, ahaṃ taṃ na māressāmi</i> ” <i>’ti.</i>	"If you will show me your heart," said the Crocodile, "then I won't kill you."
“ <i>Tena hi maṃ ettha nehi, ahaṃ te rukkhe olambantaṃ dassāmi</i> ” <i>’ti.</i>	"Take me to the tree, then, and I will point it out to you hanging upon it."
<i>So taṃ ādāya tattha agamāsi.</i>	The Crocodile brought him to the place.
<i>Bodhisatto tassa piṭṭhito uppativā udumbararukkhe nisīditvā</i> “ <i>samma, bāla susumāra, ‘imesaṃ sattānaṃ hadayaṃ nāma rukkhaḡge hotī</i> ” <i>’ti saññī ahoṣi,</i>	The Monkey leapt off his back, and climbing up the fig-tree sat upon it. "O silly Crocodile!" said he, "you thought that there were creatures that kept their hearts in a tree-top!
<i>bāloṣi, ahaṃ taṃ vañcesim, tava phalāphalaṃ taveva hotu, sarīrameva pana te mahantaṃ paññā pana natthī</i> ” <i>’ti vatvā imamattaṃ pakāṣento imā gāthā avoca</i>	You are a fool, and I have outwitted you! You may keep your fruit to yourself. Your body is great, but you have no sense." And then to explain this idea he uttered the following stanzas
“ <i>Alaṃ metehi ambehi, jambūhi panasehi ca; Yāni pāraṃ samuddassa, varaṃ mayhaṃ udumbaro.</i>	"Rose-apple, jack-fruit, mangoes too across the water there I see; Enough of them, I want them not; my fig is good enough for me!
“ <i>Mahaṭī vata te bondi, na ca paññā tadūpikā; Susumāra vañcīto mesi, gaṇṇa dāni yathāsukha</i> ” <i>’nti.</i>	"Great is your body, verily, but how much smaller is your wit! Now go your ways, Sir Crocodile, for I have had the best of it."

Vocabulary:

Atīte – in the past, once upon a time, long ago
bārānasiyaṃ – in Bārānasi/Benares
brahmadatte rajjaṃ kārente – when Brahmadata was king
himavantapadesa – in the area/region of Himalaya
bodhisatto – the Bodhisatta
kapiyoniyaṃ – as a monkey
nibbattivā – having been born
nāgabalo – having strength of elephant
thāmasampanno – endowed with strength/power/vigor
mahāsārīro – of great body
sobhaggappatto – (who) reached/attained splendor/beauty (*sobhagga+patto*)
hutvā – having been
gaṅgānivattane – at the curve/bend of a river (*gaṅgā+nivattane*)
araññāyatane – in forest-haunt
vāsaṃ kappesi – living and making it (one's) home
tadā – at that time
gaṅgāya – in the river
eko susumāro – one crocodile
vasi – dwelled/stayed/lived
athassa – his
bhāriyā – wife
bodhisattassa sarīraṃ – the body of Bodhisatta
sarīraṃ disvā – having seen body
tassa hadayamaṃse – on the meat of its heart
dohaḷaṃ – strong desire, 'longing of a pregnant woman'
uppādetvā – having been produced/given the rise
susumāraṃ āha – told to the crocodile
ahaṃ, sāmi – I, lord/husband

etassa kapiṛājassa – of that king of monkeys
khādītukāmā – like/want to eat
bhadde – oh (my) good (wife)
mayyaṃ jalagocarā – I live in water, “I am of water-pasture”
eso thalagocarō – he lives on the ground/land, “He is of land-pasture”
kinti naṃ – indeed, whether
gaṇhituṃ sakkhissāmā – I will be able to receive
yena kenaci upāyena – in any, whatever way/method
gaṇha - take
sace na labhissāmi – if I will not receive/gain
marissāmi – I will die
tena hi – if it is so
mā soci – do not grieve/mourn
attheko upāyo – in a certain way (*attha+eko*)
khādāpessāmi taṃ – I will cause you to eat it, I will feed it to you
hadayamaṃsaṃ – the meat of heart, the heart's meat
susumāriṃ samassāsetvā – by the crocodile (she) has been consoled/relieved
bodhisattassa – of the Bodhisatta
gaṅgāya – of the river
pāniyaṃ – to water/drink
pivivā – having drunk
gaṅgātīre – on the bank of river
nisinnakāle – when/while sitting
santikaṃ gantvā – having approached, “having come near”
evamāha – said thus
vānarinda – monkey
imasmīṃ padese – in this place/region
kaśāyaphalāni – the reddish/orange fruits

khādanto – eating (adj.)
kiṃ tvam carasi – (for) what (reason) do you walk/roam (*kiṃ* – what/who/which)
nivittathāṅhāneyeva – indeed, settled/established in a wrong place (*nivitttha+aṅhāna*)
pāraḡaṅgāya – the opposite shore of the river (*pāra*, opposite shore, the other side; *gaṅga*, river)
ambalabujādīnaṃ – of mango trees, bread-fruit trees and others/etc. (*amba+labuja+ad*)
madhuraphalānaṃ – sweet fruit (pl., acc.)
anto natthi - there is not an end
kiṃ te tattha gantvā – what (if) you, having gone there
phalāphalaṃ khādītuṃ – to eat the fruits and fruits (many fruits)
na vattati – doesn't happen/exist/take place
kumbhīlarāja – king of crocodiles
mahodakā – of much of water (*mahā+udaka*)
vitthiṇṇā
kathaṃ tattha gamissāmi – how will I go there?
Sace icchasi - if you like
ahaṃ taṃ nessāmi – I will bring you
mama piṭṭhiṃ – on my back/top
āropetvā – having made/caused to ascend
so saddahitvā – having believed (from *saddahati*)
sādhū – well/yes/alright
sampaṭicchī – received/accepted
tenahi – if it is so
ehi – come!
Piṭṭhiṃ – on back/top
me abhirūha – climb/ascend/mount on me
vutte – (while so) saying
taṃ abhiruhi – he (the monkey) climbed/ascended

thokaṃ – small, little, a few
netvā – having brought/carried (from *neti/nayati*)
udake ośīdāpesi – caused to sink/immerse
samma – (good) friend
kiṃ nu kho etaṃ – what is that for, (*kiṃ*; what/who/which; *nu*, indef. Particle with question; *kho*, indeed, really; *etaṃ*, this)
āha – said
nāhaṃ gacchāmi – I do not go (*na+ahaṃ*)
taṃ – you
dhamaṃsudhammata – morality (and) good nature
gahetvā – having taken
bhāriyāya pana me – indeed, of my wife
tava hadayaṃ – on meat of your heart
uppanno – is arisen/come about
taṃahaṃ khādāpetukāmo – I want to feed her
kathentena te – your speaking/relating/talking
sundaraṃ – beautiful/nice
kataṃ – done/work/made
sace hi – if, indeed
amhākaṃ udare – in our stomach/belly
hadayaṃ – heart
bhaveyya – (if) was/existed – it would be (appears 2 times in sentence)
sākhaggesu – at the end of branches
carantānaṃ – by walking/roaming/jumping(?)
cunṇavicunṇaṃ – crushed to bits, smashed
kahaṃ pana – and where

tumhe – you (pl.)
ṭhapetha – you place/keep/set up (pl.)
avidūre – near, “not far”
ekaṃ udumbaram – one glamorous fig tree
pakkaphalapindisañchannaṃ – covered with clusters/lumps of ripe fruit
dassento – showed
passetāni hadayāni – look, those hearts
amhākaṃ – of ours
etasmim – on that
udumbare – glamorous fig tree
olambanti – hang down, rest (pl. 3. p.)
dassasi – you will give
na māressāmi – I will not kill
tena hi maṃ ettha nehi – Then, bring/carry me there
so taṃ ādāya – he, haven taken him
tattha agamāsi – arrived/come there
piṭṭhito uppativā – having jumped from the back/top
udumbararukkhe – on the glamorous fig tree
nisīditvā – having sat down
bāla – ignorant, foolish, fool; young in years
imesaṃ sattānaṃ – of those creatures/animals/beings
hadayaṃ nāma – the heart
rukkhagge – on the top of tree
hoti – is
saññī ahoṣi – you thought/you were thinking
bāloṣi – you are a fool (*bālo+asi*)

vañcesim – deceived
tava phalāphalaṃ taveva hotu – may your fruits be for you
te sarīrameva – indeed, your body
pana mahantaṃ – though big
paññā pana natthi – but there is no wisdom
vatvā – having said
imamatthaṃ – with that meaning/sense
pakāsento – explaining
imā gāthā – these verses/stanzas
avoca – (he) said
alaṃ – stop!, enough!
Metehi – for me with your (*me+tehi*)
ambehi – mangoes
jambūhi – rose-apples
panasehi ca – and jack-fruits
yāni pāraṃ samuddassa – (it doesn't matter,) whatever (is) the other shore of the sea
varam – enough (is)
mayhaṃ udumbaro – my glamorous fig tree
mahatī vata – great/huge, indeed/surely
te bondi – your body
na ca paññā – and no wisdom
tadūpikā – how small, thus small/little/low
vañcito meṣi – you are deceived by me (*vañcito+me+asi*)
gaccha – go! (imper.)
dāni – now
yathāsukhaṃ – as/how/(where) you like

Vānarinda Jātaka and Maccha Jātaka (lectured by ven. Vegama Piyaratana) 8th of February, 2011

Khuddaka Nikāya – Jātaka Atthakathā – (57) 7. Vānarindajātakavannaṇā

Pāli	Translation by E.B. Cowel
<i>Atīte bārānasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kapiyoniyaṃ nibbattitvā vuḍḍhimanvāya assapotakappamāṇo thāmasampanno ekacaro hutvā nadītīre viharati.</i>	Once on a time when Brahmadata was reigning in Benares, the Bodhisatta came to life again as a monkey. When full-grown, he was as big as a mare's foal and enormously strong. He lived alone on the banks of a river,
<i>Tassā pana nadiyā vemajjhe eko dīpako nānappakārehi ambapanasādīhi phalarukkhehi sampanno.</i>	in the middle of which was an island whereon grew mangoes and bread-fruits, and other fruit-trees.
<i>Bodhisatto nāgabalo thāmasampanno nadiyā orimatīrato uppatitvā dīpakassa orato nadīmajjhe eko piṭṭhipāsāṇo atthi, tasmim nīpatati, tato uppatitvā tasmim dīpake patati.</i>	And in mid-stream, half-way between the island and the river-bank, a solitary rock rose out of the water. Being as strong as an elephant, the Bodhisatta used to leap from the bank on to this rock and thence on to the island.
<i>Tattha nānappakārāni phalāni khādītva sāyaṃ teneva upāyena paccāgantvā attano vasanaṭṭhāne vasitvā punadivasepi tatheva karoti.</i>	Here he would eat his fill of the fruits that grew on the island, returning at evening by the way he came.
<i>Iminā niyāmena tattha vāsaṃ kappeti.</i>	And such was his life from day to day.
<i>Tasmim pana kāle eko kumbhīlo sapajāpatiko tassā nadiyā vasati.</i>	Now there lived in those days in that river a crocodile and his mate;

<i>Tassa bhariyā bodhisattaṃ aparāparaṃ gacchantaṃ disvā bodhisattassa hadayamaṃse dohaḷaṃ uppādetvā kumbhīlaṃ āha</i>	and she, being with young, was led by the sight of the Bodhisatta journeying to and fro to conceive a longing for the monkey's heart to eat. So she begged her lord
<i>‘‘mayhaṃ kho, ayya, imassa vānarindassa hadayamaṃse dohaḷo uppanno’’ti.</i>	to catch the monkey's heart for her.
<i>Kumbhīlo ‘‘sādhu, bhaddo, lacchasi’’ti vatvā ‘‘ajja taṃ sāyaṃ dīpakato āgacchantameva gaṇhissāmi’’ti gantvā piṭṭhipāsāṇe nipajji.</i>	Promising that she should have her fancy, the crocodile went off and took his stand on the rock, meaning to catch the monkey on his evening journey home.
<i>Bodhisatto divasaṃ caritvā sāyanhasamaye dīpake ʃhitova pāsāṇaṃ oloketvā</i>	After ranging about the island all day, the Bodhisatta looked out at evening towards the rock
<i>‘‘ayaṃ pāsāṇo idāni uccataro khāyati, kiṃ nu kho kāraṇa’’nti cintesi.</i>	and wondered why the rock stood so high out of the water.
<i>Tassa kira udakappamāṇaṅca pāsāṇappamāṇaṅca suvavatthāpitameva hoti.</i>	For the story goes that the Bodhisatta always marked the exact height of the water in the river, and of the rock in the water.
<i>Tenassa etadahosi ‘‘ajja imissā nadiyā udakaṃ neva hāyati, na ca vadḍhati, atha ca paṇāyaṃ pāsāṇo mahā hutvā paññāyati, kacci nu kho ettha mayhaṃ gahaṇatthāya kumbhīlo nipanno’’ti.</i>	So, when he saw that, though the water stood at the same level, the rock seemed to stand higher out of the water, he suspected that a crocodile might be lurking there to catch him.
<i>So ‘‘vīmaṃsāmi tāva na’’nti tattheva ʃatvā pāsāṇena saddhiṃ kathento viya ‘‘bho pāsāṇā’’ti vatvā paṭivacanaṃ alabhanto yāvataṭṭhiyaṃ ‘‘bho pāsāṇā’’ti āha.</i>	And, in order to find out the facts of the case, he shouted, as though addressing the rock, "Hi! rock!" And, as no reply came back, he shouted three times, "Hi! rock!"
<i>Pāsāṇo kiṃ paṭivacanaṃ dassati. Punapi vānaro ‘‘kiṃ bho pāsāṇa, ajja mayhaṃ paṭivacanaṃ na desī’’ti āha.</i>	And as the rock still kept silence, the monkey called out, "How comes it, friend rock, that you won't answer me to-day?"
<i>Kumbhīlo ‘‘addhā aññesu divasesu ayaṃ pāsāṇo vānarindassa paṭivacanaṃ adāsi, dassāmi dāniṣṣa paṭivacana’’nti cintetvā</i>	"Oh!" thought the crocodile; "so the rock's in the habit of answering the monkey. I must answer for the rock to-day."
<i>‘‘kiṃ, bho vānarindā’’ti āha.</i>	Accordingly, he shouted, "Yes, monkey; what is it?"
<i>‘‘Kosi tva’’nti? ‘‘Ahaṃ kumbhīlo’’ti.</i>	"Who are you?" said the Bodhisatta. "I'm a crocodile."
<i>‘‘Kimatthaṃ ettha nipannosī’’ti?</i>	"What are you sitting on that rock for?"
<i>‘‘Tava hadayamaṃsaṃ patthayamāno’’ti.</i>	"To catch you and eat your heart."
<i>Bodhisatto cintesi ‘‘añño me gamanamaggo natthi, ajja mayā esa kumbhīlo vañcetaḷo’’ti.</i>	As there was no other way back, the only thing to be done was to outwit the crocodile.
<i>Atha naṃ evamāha ‘‘samma kumbhīla, ahaṃ attānaṃ tuyhaṃ pariccajissāmi, tvaṃ mukhaṃ vivaritvā maṃ tava santikaṃ āgatakāle gaṇhāhi’’ti.</i>	So the Bodhisatta cried out, "There's no help for it then but to give myself up to you. Open your mouth and catch me when I jump."
<i>Kumbhīlānaṅhi mukhe vivaṭe akkhīni nimmīlanti.</i>	(Now you must know that) when crocodiles open their mouths, their eyes shut.
<i>So taṃ kāraṇaṃ asallakhetvā mukhaṃ vivari, athassa akkhīni piṭṭhiyaṃsu.</i>	So, when this crocodile unsuspectingly opened his mouth, his eyes shut.
<i>So mukhaṃ vivaritvā akkhīni nimmīletvā nipajji.</i>	And there he waited with closed eyes and open jaws!
<i>Bodhisatto tathābhavaṃ ṇatvā dīpakā uppatito gantvā kumbhīlassa matthake akkamitvā tato uppatito vijjulatā viya vijjotamāno paratīre aṭṭhāsi.</i>	Seeing this, the wily monkey made a jump on to the crocodile's head, and thence, with a spring like lightning, gained the bank.
<i>Kumbhīlo taṃ acchariyaṃ disvā ‘‘iminā vānarindena atiaccheraḷaṃ kata’’nti cintetvā</i>	When the cleverness of this feat dawned on the crocodile,
<i>‘‘bho vānarinda, imasmiṃ loke catūhi dhammehi samannāgato puggalo paccāmitte adhibhavati.</i>	(he said,) "Monkey, he that in this world possesses the four virtues overcomes his foes.
<i>Te sabbepi tuyhaṃ abbhantare atthi maññe’’ti</i>	And you, methinks, possess all four."

Vocabulary:

Atīte – in the past, long ago
bārānasiyaṃ brahmadatte rajjaṃ kārente – in Bārānāsī during the reign of king Brahmadatta
kapiyoniyam – in the womb of monkey
nibbattivā – having been born
vuḍḍhimanvāya – having grown up, “having attained growth” (*vuḍḍhi+m+anvāya*)
assapotakappamāno – like a foal (young horse) (*assapotaka+p+pamāno*)
thāmasampanno – endowed with power
ekacaro – living/staying/wandering alone
hutvā – having been
nadūtīre – on the bank of river
viharati – stays/dwells
tassā pana nadiyā – but of that river
vemajjhe – in the middle/center
eko dīpako – one island
nānappakārehi – in various manners/ways (*nāna+p+pakārehi*)
ambapanasādīhi – on mango, jack-fruit and other trees (*amba+panasa+ādī+hi*)
phalarukkhehi – fruits on trees
sampanno – endowed with/rich with
nāgabalo – of elephant's strength
nadiyā orimatīrato – the near shore of the river, the shore on this side
uppativā – having jumped
dīpakassa – of small island
orato – the near shore
nadīmajjhe – in the middle of the river (*nadī+majjhe*)
eko piṭṭhipāsāno atthi – there is one flat stone/rock plateau
tasmim nipatati – on that he falls down
tato uppativā – having jumped from it
tasmim dīpake patati – he falls on that island
nānappakārāni phalāni – various kinds of fruit
khādītivā – having eaten
sāyam paccāgantvā – having come back himself
teneva upāyena – in that (particular/same) way
attano vasaṇatthāne – in own dwelling-place
vasitvā – having dwelled
punadvasepi – surely, on the other day
tatheva karoti – does that/so indeed (*tatha*, true, real; *iva/eva*, for sure, only, certainly)
iminā niyāmena – in this way/method
tattha yāsam kappeti – there leads his living, lives there
tasmim pana kāle – but that time
eko kumbhīlo – one crocodile
sapaṇāpatiko – with his wife
tassā nadiyā vasati – live/stay/dwell in that river
tassa bhariyā – his wife
bodhisattaṃ gacchantam – going *Bodhisatta*
aparāparam – to and fro, again and again (*apara+aparam*)
bodhisattassa hadayamaṃse – on the meat of *Bodhisatta's* heart
dohaḷam – the desire of pregnant woman
uppādetvā – having given rise to
kumbhīlam āha – told to the crocodile

mayham kho – indeed, to me
ayya – lord
imassa vānarindassa – of that monkey
uppanno – is arisen
sādhu – well
bhadde – darling (voc.)
lacchasi – you will obtain/get
vatvā – having said
ajja taṃ sāvam dīpakato – today in the evening on that island
āgacchantameva – indeed, on the coming/approaching
gaṇhissāmi – I will get/take
gantvā – having gone
nipajji – laid down, slept
divasaṃ caritvā – having wandered (whole the) day
sāyanhasamaye – in the evening time
dīpake – on the island
ṭhitova – indeed, standing (adj.) (*ṭhito+iva/eva*)
pāsānam – on the stone
oloketvā – having looked around
ayaṃ pāsāno idāni – this stone (is) now
uccataro khāyati – seems to be/appears like high to cross
kiṃ nu kho kāraṇam – for what reason
tassa kira – indeed, of it
udakappamānaṅca – measure of water and (*udaka+p+pamānam+ca*)
pāsānappamānaṅca – and measure of the stone (*pāsāna+p+pamānam+ca*)
suvavatthāpītameva hoti – is, indeed, well defined/ascertained
tenassa etadahosi – then it was to him thus, then he thought thus
ajja imissā nadiyā – today of this water
neva hāyati – does neither diminish/waste away
na ca vaḍḍhati – nor even increases
atha ca panāyam pāsāno – and now, even this stone
mahā hutvā paññāyati – looks like/appears having become big/huge/large
kacci nu kho – then perhaps
ettha mayham gahaṇatthāya – there to catch/seize me (*gahaṇa*, to catch/seize; *atthāya*, because of, due to, with the meaning)
kumbhīlo nipanno – sleeping/lying down crocodile
yīmamsāmi tāva nam – so, I will ask it
tatheva ṭhatvā – even staying so
pāsānena saddhim kathamto viya – like if speaking with the stone
bho pāsānā – my dear/friend stone (voc.)
paṭivacanam alabhanto – having not received the response/reply
yāvataṭṭhiyaṃ – even for third time
kiṃ paṭivacanam dassati – what/any response/reply it will give
punapi – even again
na desi – do not give (2. p.)
addhā aññesu divasesu – thus/indeed/for sure on other days

ayaṃ pāsāno – this stone/rock
vānarindassa paṭivacanam adāsi – gives reply to the monkey, replies to the monkey
dassāmi – I will give
dānissa – for now
cintetvā – having thought
kiṃ – what
kosi tvam – who are you?
Kimattham – for what reason, why
patthayamāno – desiring for/aspiring/wishing for
cintesi – thought
añño me gamanamaggo natthi – there is no other way for going/way out for me
mayā vancetabbo – deceived by me
esa kumbhīlo – this crocodile
atha naṃ evamāha – indeed, he said thus
attānam – self, oneself
tuyham – to you, for you
pariccajjissāmi – I will bestow/abandon/give up
tvam mukham vivaritvā – you, having opened mouth
maṃ tava santikam āgatakāle – when I come closer to you
gaṇhāhi – take/catch (voc.)
kumbhīlānāhi – indeed/surely, of crocodiles (*kumbhīlānam+hi*)
mukhe vivaṭe – when mouth is opened, “during opened mouth”
akkhīni nimlanti/nimmilanti – eyes close/shut
taṃ kāraṇam – in that way/method
asallakkhetvā – unsuspectingly, not having observed/considered
mukham vivari – opened mouth
athassa akkhīni pithīyimsu – his eyes closed/shut, indeed
nimmīletvā/nimmīletvā – having closed/shut
nipajji – lied down
tathābhāvaṃ ñatvā – having known/understanding the true situation
dīpakā uppatito – having jumped from the island
matthake akkamitvā – having tread/stepped on the head
tato uppatito – having jumped from it
vijjulātā viya – like a lightning
vijjotamāno – shining
paratīre – on the other shore
aṭṭhāsi – he stood
taṃ acchariyaṃ disvā – having seen that wonder/marvel
atiaccherakam kataṃ – extremely wonderful deed/action/feat
imasmiṃ loke – in this world
catūhi dhammehi – in four things
samannāgato puggalo – person endowed with/possessing
paccāmitte – foes/enemies
adhibhavati – overcomes/overpowers/surpasses
te sabbepi – indeed, all of them
tuyham abbhantare atthi – exist/are/is inside/in you
maññe – methings/I imagine

Khuddaka Nikāya – Jātaka Atthakathā – (34) 4. Macchajātakavannanā

Pāli	Translation by E.B. Cowel
<i>Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto tassa purohito ahoṣi.</i>	Once on a time when Brahmadata was reigning in Benares, the Bodhisatta became his family-priest.
<i>Tadā kevaṭṭā nadiyaṃ jālaṃ khipiṃsu.</i>	In those days some fishermen had cast their net into the river.
<i>Atheke mahāmaccho rativasena attano macchiyā saddhiṃ kīlamāno āgacchati.</i>	And a great big fish came along amorously toying with his wife.
<i>Tassa sā macchī purato gacchamānā jālagandhaṃ ghāyitvā jālaṃ pariharamānā gatā.</i>	She, scenting the net as she swam ahead of him, made a circuit round it and escaped.
<i>So pana kāmagiddho lolamaccho jālakucchimeva pavīṭṭho.</i>	But her amorous spouse, blinded by passion, sailed right into the meshes of the net.
<i>Kevaṭṭā tassa jālaṃ pavīṭṭhabhāvaṃ ṇatvā</i>	As soon as the fishermen felt him in their net,
<i>jālaṃ ukkhipitvā macchaṃ gahetvā amāretvāva vālikāpiṭṭhe khipitvā</i>	they hauled it in and took the fish out; they did not kill him at once, but flung him alive on the sands.
<i>‘‘imaṃ aṅgāresu pacitvā khādissāmā’’ti</i>	"We'll cook him in the embers for our meal," (said they:)
<i>aṅgāre karonti, sūlaṃ tacchenti.</i>	and accordingly they set to work to light a fire and whittle a spit to roast him on.
<i>Maccho ‘‘etaṃ aṅgaratāpanaṃ vā sūlavijjanaṃ vā aññaṃ vā pana dukkhaṃ na maṃ kilameti,</i>	The fish lamented, saying to himself, "It's not the torture of the embers or the anguish of the spit or any other pain that grieves me;
<i>yaṃ pana sā macchī ‘aññaṃ so nūna ratiyā gato’’ti mayi domanassaṃ āpajjati, tameva maṃ bādhatī’’ti</i>	but only the distressing thought that my wife should be unhappy in the belief that I have gone off with another."
<i>paridevamāno imaṃ gāthamāha –</i>	And he repeated this stanza:--
<i>‘‘Na maṃ sītaṃ na maṃ uṇhaṃ, na maṃ jālasmi bādhanaṃ;</i>	'Tis not the cold, the heat, or wounding net;
<i>Yañca maṃ maññaṃ macchī, aññaṃ so ratiyā gato’’ti.</i>	'Tis but the fear my darling wife should think Another's love has lured her spouse away.
<i>Tasmiṃ samaye purohito dāsaparivuto nhānatthāya nadītīraṃ āgato.</i>	Just then the priest came to the riverside with his attendant slaves to bathe.
<i>So pana sabbarutaññū hoti.</i>	Now he understood the language of all animals.
<i>Tenassa macchaparidevaṇaṃ sutvā etadahosi</i>	Therefore, when he heard the fish's lamentation, he thought to himself,
<i>‘‘ayaṃ maccho kilesavasena paridevati, evaṃ āturacitto kho pana mīyamāno nirayeyeva nibbattissati, ahamassa avassayo bhavissāmī’’ti</i>	"This fish is lamenting the lament of passion. If he should die in this unhealthy state of mind, he cannot escape rebirth in hell. I will save him."
<i>kevaṭṭānaṃ santikaṃ gantvā</i>	So he went to the fishermen
<i>‘‘ambho tumhe amhākaṃ ekadivasampi byañjanatthāya macchaṃ na dethā’’ti āha.</i>	and said, "My men, don't you supply us with a fish every day for our curry?"
<i>Kevaṭṭā ‘‘kiṃ vadetha, sāmī, tumhākaṃ ruccanakamacchaṃ gaṇhitvā gacchathā’’ti āhaṃsu.</i>	"What do you say, sir?" said the fishermen; "pray take away with you any fish you may take a fancy to."
<i>‘‘Amhākaṃ aññaṃ kammaṃ natthi, imaññaṃ dethā’’ti.</i>	"We don't need any but this one; only give us this one."
<i>‘‘Gaṇhatha sāmī’’ti.</i>	"He's yours, sir."
<i>Bodhisatto taṃ ubhoḥi hatthehi gahetvā nadūtīre nisīditvā</i>	Taking the fish in his two hands, the Bodhisatta seated himself on the bank

“ <i>ambho maccha, sace tāhaṃ ajja na passeyyaṃ, jīvitaḥkayaṃ pāpūneyyāsi, idāni ito paṭṭhāya mā kilesavasiko ahoṣi</i> ”’ti	and said, "Friend fish, if I had not seen you to-day, you would have met your death. Cease for the future to be the slave of passion."
<i>ovaditvā udake vissajjetvā nhatvā nagaraṃ pāvīsi.</i>	And with this exhortation he threw the fish into the water, and went into the city.

Vocabulary:

<p><i>Atīte</i> – in the past, long ago</p> <p><i>bārānasiyaṃ brahmadatte rajjaṃ kārente</i> – in <i>Bārānāsī</i>, during the reign of king Brahmadatta</p> <p><i>bodhisatto tassa purohito ahoṣi</i> – the <i>Bodhisatta</i> was (the king's) religious adviser</p> <p><i>tadā kevaṭṭā</i> – at that time fishermen</p> <p><i>nadiyaṃ jālaṃ khipimsu</i> – <u>threw/cast</u> a net into river</p> <p><i>atheko mahmaccho</i> – indeed, one big fish</p> <p><i>rativasena attano macchiyā saddhim</i> – with love/amorously <u>with own</u> wife</p> <p><i>kīlāmāno āgacchati</i> – comes while playing</p> <p><i>tassa sā macchī purato gacchamānā</i> – <u>that</u> female-fish <u>while going in front/ahead</u> of him</p> <p><i>jālagandham ghāitvā</i> – having smelled/scented <u>the smell of net</u></p> <p><i>jālaṃ</i> – the net (acc.)</p> <p><i>pariharamānā gatā</i> – while going round circle/avoiding/moving round <u>went (away)</u></p> <p><i>so pana kāmaggiddho</i> – but that (one) <u>greedy for sensual/sexual pleasure</u> (<i>kāma+giddho</i>)</p> <p><i>jālakucchimeva</i> – surely, to the hollow/interior of the net</p> <p><i>paviṭṭhi</i> – arrived/entered/went into</p> <p><i>paviṭṭhabhāvam nītvā</i> – having known/understood <u>the situation</u> of entering (of a fish)</p> <p><i>jālaṃ ukkhipitvā</i> – having raised/thrown up the net</p> <p><i>macchaṃ gahetvā</i> – having taken the fish</p> <p><i>amāretvāva</i> – indeed, not having killed</p> <p><i>vālikāpiṭṭhe</i> – on the sandy ground (<i>vālikā</i>, sand; <i>piṭṭha</i>, surface, ground)</p> <p><i>khipitvā</i> – having thrown</p> <p><i>imaṃ pacitvā</i> – having cooked it</p> <p><i>aṅgāresu</i> – on charcoal, embers</p> <p><i>khādissāma</i> – we will eat</p> <p><i>aṅgāre karonti</i> – they light a fire/to burn a coal</p> <p><i>sūlaṃ</i> – stake/pike</p> <p><i>tacchenti</i> – they chip/sharpen(?)</p> <p><i>aṅgārātāpanaṃ</i> – torture/scorching/tormenting</p>	<p>of the embers/charcoal</p> <p><i>sūlavijjanaṃ</i> – anguish of the stake/pike</p> <p><i>aññaṃ vā dukkhaṃ</i> – or different suffering</p> <p><i>na maṃ kilameti</i> – does not make me weary/tired/fatigued</p> <p><i>yaṃ panesā macchī</i> – but if that female-fish</p> <p><i>aññaṃ so nūna raṭiyā gato</i> – indeed, gone to <u>the different love</u></p> <p><i>mayi domanassaṃ āpajjati</i> – on me gets <u>into/undergoes/meets displeasure/grief</u></p> <p><i>tameva maṃ bādhati</i> – that indeed hinders/obstructs <u>me</u></p> <p><i>paridevamāno</i> – while wailing/lamenting</p> <p><i>imaṃ gāthamāha</i> – said this verse/stanza (<i>gāthaṃ+āha</i>)</p> <p><i>na maṃ sītaṃ na maṃ uṇhaṃ</i> – neither cold to me, nor hot to me</p> <p><i>na maṃ jālasmī bādhanaṃ</i> – not the entanglement in the net to me</p> <p><i>yañca maṃ maññate macchī</i> – and/however, if thinking of my female-fish; but if my wife-fish thinks</p> <p><i>aññaṃ so raṭiyā gato</i> – he is gone to different love</p> <p><i>tasmim samaye</i> – at that time/period</p> <p><i>purohito dāsa-parivuto</i> – the religious priest surrounded by slaves</p> <p><i>nhānatthāya</i> – with the purpose/meaning/reason to bathe (<i>nhāna+atthāya</i>)</p> <p><i>nadītīraṃ āgato</i> – came to the river-bank</p> <p><i>so paṇa sabbarutaññū hoti</i> – <u>but he is knowing/knows</u> all <u>cryings</u> of animals</p> <p><i>tenassa macchaparidevānaṃ sutvā</i> – having heard <u>the lamenting</u> of <u>that</u> fish</p> <p><i>ayaṃ maccho</i> – this fish</p> <p><i>kilesa vasena</i> – <u>as/under the influence of/under control of</u> a defilement/passion/lust/impurity</p> <p><i>evaṃ āturacitto</i> – thus the sick/deceased mind</p> <p><i>kho panesa mīyamāno</i> – but then while its dying/but then during its death</p>	<p><i>nirayeyeva nibbattissati</i> – indeed, it will be born in hell</p> <p><i>ahamaṃssa avassayo bhavissāmi</i> – I <u>will become</u> its help/support; I will help it</p> <p><i>kevaṭṭānaṃ santikaṃ gantvā</i> – having approached/gone near the fishermen</p> <p><i>ambho</i> – hello!, hey!</p> <p><i>Tumhe amhākaṃ macchaṃ na detha</i> – don't you give <u>us</u> a fish</p> <p><i>ekadivasampi</i> – even for one day</p> <p><i>byañjanatthāya</i> – with the purpose/reason for curry (<i>byañjana+atthāya</i>)</p> <p><i>kiṃ vadetha</i> – what do you say</p> <p><i>sāmi</i> – lord</p> <p><i>tumhākaṃ ruccanakamacchaṃ</i> – any fish that you <u>like/pleases</u> you</p> <p><i>gaṇhitvā gacchatha</i> – having taken, go (voc.)</p> <p><i>amhākaṃ aññeṇa kammaṃ natthi</i> – <u>there is no other</u> needed by us</p> <p><i>imaññeva detha</i> – give (pl.) this, indeed (<i>imaṃ+eva</i>)</p> <p><i>gaṇhatha</i> – take (pl., voc.)</p> <p><i>ubhoḥi hatthehi</i> – in both hands</p> <p><i>gahetvā nadītīre nisīditvā</i> – having taken, having sat on the river-bank</p> <p><i>ambho maccha</i> – hey fish! (voc.)</p> <p><i>sace tāhaṃ na passeyyaṃ</i> – if I shouldn't have seen you</p> <p><i>ajja</i> – today</p> <p><i>jīvitaḥkayaṃ pāpūneyyāsi</i> – <u>you would have reached</u> the end/destruction of life</p> <p><i>idāni ito</i> – from now on</p> <p><i>paṭṭhāya</i> – by passion/lust</p> <p><i>mā kilesavasiko ahoṣi</i> – <u>don't be under power/subject to lust/impurity</u></p> <p><i>ovaditvā</i> – having admonished/advised</p> <p><i>udake vissajjetvā</i> – having sent off in the water</p> <p><i>nhatvā</i> – having taken bath</p> <p><i>nagaraṃ pāvīsi</i> – entered the city</p>
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Khuddaka Nikāya – Jātaka Atthakathā – (32) 2. Nacca Jātaka

<i>Pāli</i>	Translation by E.B. Cowel
<i>Atīte paṭhamakappe catuppadā sīhaṃ rājānaṃ akaṃsu, macchā ānandamacchaṃ, sakuṇā suvaṇṇahaṃsaṃ.</i>	Once on a time, in the first cycle of the world's history, the quadrupeds chose the Lion as their king, the fishes the monster-fish Ānanda, and the birds the Golden Mallard.
<i>Tassa pana suvaṇṇahaṃsarājassa dhītā haṃsapotikā abhirūpā ahosi.</i>	Now the King Golden Mallard had a lovely young daughter, and her royal father granted her any boon she might ask.
<i>So tassā varaṃ adāsi, sā attano cittarucitaṃ sāmikaṃ vāresi.</i>	The boon she asked for was to be allowed to choose a husband for herself;
<i>Haṃsarājā tassā varaṃ datvā himavante sabbe sakuṇe sannipātāpesi,</i>	and the king in fulfilment of his promise mustered all the birds together in the country of the Himalayas.
<i>nānappakārā haṃsamorādayo sakuṇagaṇā samāgantvā ekasmiṃ mahante pāsānatale sannipatiṃsu.</i>	All manner of birds came, swans and peacocks and all other birds; and they flocked together on a great plateau of bare rock.
<i>Haṃsarājā “attano cittarucitaṃ sāmikaṃ āgantvā gaṇhātū”ti dhītaraṃ pakkosāpesi.</i>	Then the king sent for his daughter and bade her go and choose a husband after her own heart.
<i>Sā sakuṇasaṅghaṃ oloketi maṇivaṇṇagīvaṃ citrapekhuṇaṃ moraṃ disvā “ayaṃ me sāmiko hotū”ti ārocesi.</i>	As she reviewed the crowd of birds, her eye lighted on the peacock with his neck of jewelled sheen and tail of varied hue;
<i>Sakuṇasaṅghā moraṃ upasaṅkamitvā āhaṃsu “samma mora, ayaṃ rājadhītā ettakānaṃ sakuṇānaṃ majjhe sāmikaṃ rocentī tayaṃ rucim uppādesī”ti.</i>	and she chose him, saying, "Let this be my husband." Then the assembly of the birds went up to the peacock and said, "Friend peacock, this princess, in choosing her husband from among all these birds, has fixed her choice on you."
<i>Moro “ajjāpi tāva me balaṃ na passaṭi”ti atituttḥiyā</i>	Carried away by his extreme joy, the peacock exclaimed, "Until this day you have never seen how active I am;"
<i>hirottappaṃ bhinditvā tāva mahato sakuṇasaṅghassa majjhe pakkhe pasāretvā naccituṃ ārabhi,</i>	and in defiance of all decency he spread his wings and began to dance
<i>naccanto appaṭicchanno ahosi.</i>	and in dancing he exposed himself.
<i>Suvaṇṇahaṃsarājā lajjito “imassa neva ajjhattasamuṭṭhānā hiri atthi, na bahiddhāsamuṭṭhānaṃ ottappaṃ,</i>	Filled with shame, King Golden Mallard said, "This fellow has neither modesty within his heart nor decency in his outward behaviour;
<i>nāssa bhinnahirottappaṃ mama dhītaraṃ dassāmī”ti</i>	I certainly will not give my daughter to one so shameless."
<i>sakuṇasaṅghamajjhe imaṃ gāthamāha</i>	And there in the midst of all that assembly of the birds, he repeated this stanza
<i>“Rudaṃ manuṇṇaṃ rucirā ca piṭṭhi,</i>	A pleasing note is yours, a lovely back,
<i>veḷuriyavaṇṇūpanibhā ca gīvā;</i>	A neck in hue like lapis lazuli;
<i>Byāmamattāni ca pekhuṇāni,</i>	A fathom's length your outstretched feathers reach.
<i>naccena te dhītaraṃ no dadāmī”ti.</i>	Withal, your dancing loses you my child.
<i>haṃsarājā tasmiṇyeva parisamajjhe attano bhāgineyyassa haṃsapotakassa dhītaraṃ adāsi.</i>	Right in the face of the whole gathering King Royal Mallard gave his daughter to a young mallard, a nephew of his.
<i>Moro haṃsapotikaṃ alabhitvā lajjitvā tatova uppattitvā palāyi.</i>	Covered with shame at the loss of the mallard princess, the peacock rose straight up from the place and fled away.
<i>Haṃsarājāpi attano vasanaṭṭhānameva gato.</i>	And King Golden Mallard too went back to his dwelling-place.

Vocabulary:

<p><i>aiṭe</i> – in the past <i>paṭhamakappe</i> – in the first aeon <i>catuppadāi</i> – of four legs/feet beasts, (<i>catu</i> + <i>padā</i>, <i>bahubbīhi samāsa</i>) <i>sīhaṃ rājānaṃ akamsu</i> – the lion was king (<i>akamsu</i> – p.s., root <i>kara</i>) <i>macchā Ānandamacchaṃ</i> – of fish, the fish Ānanda <i>sakuṇā suvaṇṇahaṃsaṃ</i> – of birds, the swan/mallard Golden/<i>Suvaṇṇa</i> <i>suvaṇṇarājahaṃsassa</i> – of the <i>Suvaṇṇa</i>, the swan/mallard king (<i>tappurisa samāsa</i>) <i>dhītā</i> – daughter <i>haṃsapotikā</i> – young swan <i>abhirūpā</i> – beautiful <i>ahosi</i> – was (root <i>bhū/hū</i>) <i>so</i> – he <i>tassā varam adāsi</i> – gave her boon/favor (<i>adāsi</i> – root <i>dā</i>; p.s.) <i>sā</i> – she (f.; pron.) <i>attano</i> – own (poss. c.) <i>cittarucitaṃ</i> – liking, pleasant to mind <i>sāmikaṃ</i> – husband (<i>sāmika</i> – <i>ka</i> has no meaning → <i>sāmika</i> = <i>sāmī</i>) <i>vāresi</i> – asked in marriage; obstruct, prevent <i>haṃsarājā</i> – the king swan/mallard (<i>haṃsānaṃ rājā</i>) <i>tassa</i> – to her <i>himavante sabbasakune</i> – in Himalāyas all the birds <i>sannipātapesi</i> – caused to gather (<i>saṃ+ni+pata+āpe</i>; pr.s.: <i>sannipatati</i>) <i>nānappakārā</i> – various (<i>nāna+pakārā</i> – of various kinds) <i>haṃsamorādayo</i> – swans, peacocks etc. (<i>haṃsa+mora+ādayo</i>; <i>ādayo</i>=etc.) <i>sakuṇaganā</i> – groups of birds (<i>tappurisa samāsa</i>) <i>samāgantvā</i> – having gathered (<i>saṃ+ā+gantvā</i>, absolutive) <i>ekasmiṃ</i> – at once <i>mahante</i> – on great (loc.)</p>	<p><i>pāsānatale</i> – back of stone <i>sannipatiṃsu</i> – gathered (<i>saṃ+ni+pata+iṃsu</i>; p.s.) <i>āgantvā</i> – having come <i>ganhātū</i> – select (voc.; root <i>gaha</i>) <i>dhītaram</i> – daughter (acc.; stem <i>dhītu</i>) <i>pakkosāpesi</i> – addressed her (causative verb) <i>sakuṇasaṅghaṃ</i> – the group of birds (<i>sakuṇānaṃ saṅgho</i>=<i>sakunasaṅgho</i>; <i>tappurisa samāsa</i>) <i>olokentī</i> – looked at (p.p.; <i>ava+loke</i>; root <i>loka</i>) <i>maṇivaṇṇagīvaṃ</i> – gem-colored neck <i>cittacakkhuṇaṃ</i> – beautiful eyes <i>moraṃ</i> – peacock (acc.) <i>disvā</i> – having seen <i>ayaṃ</i> – this <i>me sāmiko</i> – my husband <i>hotū</i> – may be <i>rocesi</i> – (she) wished <i>upasaṃkamitvā</i> – having approached (<i>upa+saṃ+kamu+i+tvā</i>) <i>āhaṃsu</i> – (they) said (root <i>brū</i>; s.g. <i>āha</i>) <i>samma mora</i> – friend peacock (voc.) <i>ayaṃ rājadhītā</i> – this daughter of king <i>ettakānaṃ sakuṇānaṃ majjihe</i> – in <u>this</u> midst of birds <i>tayi ruciṃ uppādesi</i> – arose likeness for you (<i>tayi</i> – stem <i>tumha</i>) <i>ajjāpi</i> – even today (<i>ajja+api</i>) <i>tāva</i> – so long <i>me balaṃ na passasi</i> – don't see my power <i>atituṭṭhiyā</i> – with great happiness, with much pleasure <i>hirottappaṃ</i> – shame and fear (<i>hiri+ottappa</i>; <i>dvaṇḍasamāsa</i>) <i>bhinḍitvā</i> – having broken (root <i>bhida</i>; absolutive) <i>tāva mahato sakuṇasasaoghassa</i> – in <u>such</u> great group of birds <i>pakkhe pasāretvā</i> – having spread out his wings/feathers</p>	<p><i>naccitum ārabhi</i> – started to dance <i>naccanto appaticchanno ahosi</i> – while dancing (he) was <u>not hidden/not covered/exposed</u> <i>lajjito</i> – feeling shy <i>imassa n'eva</i> – not even to this one <i>ajjhatta samuṭṭhānā</i> – connected with <u>self</u> <i>hiri</i> – shame <i>bahiddhā samuṭṭhānaṃ</i> – connected with <u>outside</u> <i>ottappaṃ</i> – fear <i>nāssa ... dassāmi</i> – to this I will not give to ... (<i>n+assa</i>; dat.) <i>bhinnahirottappaṃ</i> – one with broken shame and fear <i>mama dhītaram</i> – my daughter <i>imaṃ gāthaṃ āha</i> – uttered/said this verse <i>rudam</i> – (to) cry <i>manuññaṃ</i> – delightful, pleasing <i>rucirā</i> – pleasant, beautiful <i>piṭṭhi</i> – back (part of body) <i>veluriyavaṇṇūpanibhā</i> – color <u>like lapis lazuli</u>. (<i>veluriya+vaṇṇa+upanibhā</i>) <i>gīvā</i> – neck <i>vyāmamattāni</i> – fathom long, six feet measuring <i>pekkhunāni</i> – feathers/wings <i>naccena</i> – by/through dancing <i>te</i> – to you (dat.) <i>dhītaram no dadāmi</i> – I don't give you my daughter <i>tasmim veva parisamajjihe</i> – <u>even</u> in the middle of <u>that</u> following/group <i>bhāgineyyahaṃsapotakassa</i> – sister's son (nephew) young swan <i>alabhivā</i> – not having received <i>lajjitvā</i> – being ashamed <i>tato va uṭṭhahitvā palāyi</i> – having got up flew away <u>right from there</u> <i>vasanaṭṭhānaṃ</i> – to the dwelling place (<i>vasana+ṭṭhāna</i>)</p>
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Khuddaka Nikāya – Jātaka Atthakathā – (38) 8. Bakajātakavannanā

Pāli	Translation by E.B. Cowel
<i>Aiṭe ekasmiṃ araññāyatane bodhisatto aññataram padumasaram nissāya ṭhite varaṇarukkhe rukkhadavatā hutvā nibbatti.</i>	Once on a time the Bodhisatta came to life in a certain forest-haunt as the Tree-sprite of a tree which stood near a certain lotus-pond.
<i>Tadā aññatarasmiṃ nātimahante sare nidāghasamaye udakaṃ mandaṃ ahosi, bahū cettha macchā honti.</i>	In those days the water used every summer to fall very low in a certain pond, not very big,--which was plentifully stocked with fish.
<i>Atheko bako te macche disvā ‘ekena upāyena ime macche vañcetvā khādissāmi’ ti</i>	Catching sight of these fish, a certain crane said to himself, "I must find a way to cajole and eat these fish."
<i>gantvā udakapariyante cintento nisīdi.</i>	So he went and sat down in deep thought by the side of the

	water.
<i>Atha naṃ macchā disvā “kiṃ, ayya, cinto nisinnoṣi”ti pucchimsu.</i>	Now when the fishes caught sight of him, they said, "Of what are you thinking, my lord, as you sit there?"
<i>‘Tumhākaṃ cinto nisinnomhī’ti.</i>	"I am thinking about you," was the reply.
<i>‘Kiṃ amhākaṃ cintesi, ayyā’ti?</i>	"And what is your lordship thinking about us?"
<i>‘Imasmiṃ sare udakaṃ parittaṃ, gocarō mando, nidāgho ca mahanto, idānime macchā kiṃ nāma karissanti’ti ‘tumhākaṃ cinto nisinnomhī’ti.</i>	"The water in this pool being low, food scarce, and, the heat intense,—I was wondering to myself, as I sat here, what in the world you fishes would do."
<i>‘Atha kiṃ karoma, ayyā’ti?</i>	"And what are we to do, my lord?"
<i>‘Tumhe sace mayhaṃ vacanaṃ kareyyātha, ahaṃ vo ekekaṃ mukhatuṇḍakena gahetvā ekaṃ pañcavaṇṇapadumasañchannaṃ mahāsaraṃ netvā vissajjeyya’nti.</i>	"Well, if you'll take my advice, I will take you up one by one in my beak, and carry you all off to a fine large pool covered with the five varieties of lotuses, and there put you down."
<i>‘Ayya, paṭhamakappikato paṭṭhāya macchānaṃ cintanakabako nāma natthi, tvaṃ amhesu ekekaṃ khāditukāmosi’ti.</i>	"My lord," said they, no crane ever took the slightest thought for fishes since the world began. Your desire is to eat us one by one."
<i>‘Nāhaṃ tumhe mayhaṃ saddahante khādisāmi’.</i>	"No; I will not eat you while you trust me," said the crane.
<i>‘Sace pana sarassa atthibhāvaṃ mayhaṃ na saddahatha, ekaṃ macchaṃ mayā saddhiṃ saraṃ passituṃ pesethā’ti.</i>	"If you don't take my word that there is such a pond, send one of your number to go with me and see for himself."
<i>Macchā tassa saddahitvā “ayaṃ jalepi thalepi samattho”ti ekaṃ kālamahāmacchaṃ adamsu</i>	Believing the crane, the fish presented to him a great big fish (blind of one eye, by the way), who they thought would be a match for the crane whether afloat or ashore; and they said,
<i>‘imaṃ gahetvā gacchathā’ti.</i>	"Here's the one to go with you."
<i>So taṃ gahetvā netvā sare vissajjetvā sabbaṃ saraṃ dassetvā puna ānetvā tesāṃ macchānaṃ santike vissajjesi.</i>	The crane took the fish off and put him in the pool, and after shewing him the whole extent of it, brought him back again and put him in along with the other fish in his old pond.
<i>So tesāṃ macchānaṃ sarassa sampattiṃ vaṇṇesi.</i>	And he held forth to them on the charms of the new pool.
<i>Te tassa kathaṃ sutvā gantukāmā hutvā</i>	After hearing this report, they grew eager to go there,
<i>‘sādhu, ayya, amhe gaṇhitvā gacchāhī’ti āhaṃsu.</i>	and said to the crane, "Very good, my lord; please take us across."
<i>Bako paṭhamaṃ taṃ kālamahāmacchameva gahetvā</i>	First of all, the crane took that big one-eyed fish again
<i>saratīraṃ netvā saraṃ dassetvā saratīre</i>	and carried him off to the edge of the pool, so that he could see the water,
<i>jāte varaṇarukkhe nilīyitvā taṃ viṭapantare pakkhipitvā</i>	but actually alighted in a Varaṇa-tree which grew on the bank.
<i>tuṇḍena vijjhanto jīvitakkhayaṃ pāpetvā maṃsaṃ khāditvā kaṇṭake rukkhamūle pātetvā</i>	Dashing the fish down in a fork of the tree, he pecked it to death,—after which he picked him clean and let the bones fall at the foot of the tree.
<i>puna gantvā “vissattho, me so maccho, añño āgacchatu”ti</i>	Then back he went and said, "I've thrown him in; who's the next?"
<i>etenupāyena ekekaṃ gahetvā sabbe macche khāditvā puna āgato ekaṃ macchampi nāddasa.</i>	And so he took the fish one by one, and ate them all, till at last when he came back, he could not find another left.
<i>Eko panettha kakkātaḥ avasiṭṭho.</i>	But there was still a crab remaining in the pond;
<i>Bako tampi khāditukāmo hutvā</i>	so the crane, who wanted to eat him up too, said,
<i>‘bho, kakkātaḥ, mayā sabbete macchā netvā padumasañchanne mahāsare vissajjitā,</i>	"Mister crab, I've taken all those fishes away and turned them into a fine large pool covered all over with lotuses.

<i>ehi tampi nessāmi</i> ’’ti.	Come along; I'll take you too."
‘‘Maṃ gahetvā gacchanto kathaṃ gaṇhissasī’’ti?	"How will you carry me across?" said the crab.
‘‘Daṃṣitvā gaṇhissāmi’’ti.	"Why, in my beak, to be sure," said the crane.
‘‘Tvam evaṃ gahetvā gacchanto maṃ pātesasi, nāhaṃ tayā saddhiṃ gamissāmi’’ti.	"Ah, but you might drop me like that," said the crab; "I won't go with you."
‘‘Mā bhāyi, ahaṃ taṃ suggahitaṃ gahetvā gamissāmi’’ti.	"Don't be frightened; I'll keep tight hold of you all the way."
<i>Kakkaṭako cintesi</i> ‘‘imassa macche netvā sare vissajjanaṃ nāma natthi.	Thought the crab to himself, "He hasn't put the fish in the pool.
<i>Sace pana maṃ sare vissajjessati, iccetaṃ kusalaṃ.</i>	But, if he would really put me in, that would be capital.
<i>No ce vissajjessati, gīvamassa chinditvā jīvitaṃ harissāmi’’ti.</i>	If he does not,--why, I'll nip his head off and kill him."
<i>Atha naṃ evamāha</i> ‘‘samma baka, na kho tvam suggahitaṃ gahetuṃ sakkhissasi,	So he spoke thus to the crane, "You'd never be able to hold me tight enough, friend crane;
<i>amhākaṃ pana gahaṇaṃ suggahaṇaṃ, sacāhaṃ aḷehi tava gīvaṃ gahetuṃ labhissāmi, tava gīvaṃ suggahitaṃ katvā tayā saddhiṃ gamissāmi’’ti.</i>	whereas we crabs have got an astonishingly tight grip. If I might take hold of your neck with my claws, I could hold it tight and then would go along with you."
<i>So taṃ</i> ‘‘vañcetukāmo esa ma’’nti ajānanto ‘‘sādhū’’ti sampajicchi.	Not suspecting that the crab wanted to trick him, the crane gave his assent.
<i>Kakkaṭako attano aḷehi kammārasaṇḍāsena viya tassa gīvaṃ suggahitaṃ katvā</i>	With his claws the crab gripped hold of the crane's neck as with the pincers of a smith,
‘‘idāni gacchā’’ti āha.	and said, "Now you can start."
<i>So taṃ netvā saraṃ dassetvā varaṇarukkabhūmukho pāyāsī.</i>	The crane took him and shewed him the pool first, and then started off for the tree.
<i>Kakkaṭako āha</i> ‘‘mātula, ayaṃ saro etto, tvam pana ito kiṃ nesī’’ti?	"The pool lies this way, nunky," said the crab; "but you're taking me the other way."
<i>Bako</i> ‘‘na te mātulo ahaṃ, na bhaginiputtosi vata me tva’’nti vatvā	"Very much your nunky dear am I!" said the crane;
‘‘tvam esa maṃ ukkhipitvā vicaranto mayhaṃ dāso’’ti saññaṃ karosi maññe	"and very much my nephew are you! I suppose you thought me your slave to lift you up and carry you about!
<i>passetaṃ varaṇarukkassa mūle kaṇṭakarāsīṃ, yathā me te sabbe macchā khādītā,</i>	Just you cast your eye on that heap of bones at the foot of the tree; as I ate up all those fish,
<i>tampi tatheva khādissāmi’’ti āha.</i>	so I will eat you too."
<i>Kakkaṭako</i> ‘‘ete macchā attano bālatāya tayā khādītā, ahaṃ pana te maṃ khādituṃ na dassāmi,	Said the crab, "It was through their own folly that those fish were eaten by you; but I shan't give you the chance of eating me.
<i>taññeva pana vināsaṃ pāpessāmi.</i>	No; what I shall do, is to kill you.
<i>Tvañhi bālatāya mayā vañcitabhāvaṃ na jānāsī, marantā ubhopi marissāma, ahaṃ te sīsaṃ chinditvā bhūmiyaṃ khipissāmi’’ti vatvā</i>	For you, fool that you were, did not see that I was tricking you. If we die, we will both die together; I'll chop your head clean off." And so saying
<i>kammārasaṇḍāsena viya aḷehi tassa gīvaṃ nippīlesi.</i>	he gripped the crane's weazand with his claws, as with pincers.
<i>So vivaṭena mukhena akkhīhi assunā paggharantena maraṇabhayatajjito</i>	With his mouth wide open, and tears streaming from his eyes, the crane, trembling for his life,
‘‘sāmi, ahaṃ taṃ na khādissāmi, jīvitaṃ me dehī’’ti āha.	said, "Lord, indeed I will not eat you! Spare my life!"
‘‘Yadi evaṃ otarivā maṃ sarasmiṃ vissajjehī’’ti.	"Well, then, just step down to the pool and put me in," said the crab.
<i>So nivattitvā sarameva otarivā kakkaṭakaṃ sarapariyante</i>	Then the crane turned back and stepped down as directed to the

<i>paṅkapiṭṭhe ṭhapesi,</i>	pool, and placed the crab on the mud, at the water-edge.
<i>kakkaṭako kattarikāya kumudanāḷaṃ kappento viya tassa gīvaṃ kappetvā udakaṃ pāvīsi.</i>	But the crab, before entering the water, nipped off the crane's head as deftly as if he were cutting a lotus stalk with a knife.
<i>Taṃ acchariyaṃ disvā varaṇarukkhe adhivathā devatā sādhuḷkāraṃ dadamānā vanaṃ unnādayamānā madhurassarena imaṃ gāthamāha</i>	The Tree-fairy who dwelt in the tree, marking this wonderful thing, made the whole forest ring with applause repeating this stanza in sweet tones
<i>‘Nāccantaṃ nikatippañño, nikatyā sukhamedhati;</i>	Guile profits not your very guileful folk.
<i>Ārādheti nikatippañño, bako kakkaṭakāmivā’</i> ’ti.	Mark what the guileful crane got from the crab!

Vocabulary:

ekasmiṃ – a certain
araññāyatane – in forest region
aññataraṃ padumasaraṃ nissāya – near a particular/certain lotus pond
ṭhite rukkhe – standing tree (loc.)
Bodhisatto rukkhadavatā hutvā nibbatti – the Bodhisatta (being) (he) is (re)born as a tree-deity/tree-fairy
padumasaraṃ – the pond of lotuses, the lotus-pond (*padumānaṃ saraṃ, tapp. sam.*)
sara – pond, vowel, sound
rukkhadavatā – the tree-deity/tree-fairy (*rukkhassa devatā*)
tadā – at that time
aññatarasmiṃ nātimahante sare – in a certain, not big, pond
nidāghasamaye – in the time of drought
udakaṃ – water
mandaṃ – of little amount
ahosi – was
bahū c’ettha macchā honti – and many fish are there
ath’eko bako – then one crane (*atha+eko*)
te macche – the fish (pl.)
eken’upāyena – in a certain way
vañcivā – having cheated
khādissāmi – I will eat
gantvā – having gone
udakapariynte – at the bank (*udaka* – water, *pariyanta* – border)
cintento nisīdi – while thinking he was sitting, sat down thinking
atha taṃ macchā disvā – then, fish having seen that
kiṃ – what
ayya – friend, sir
cintento – thinking (pres.part.)
cintento nisinnosi – you are thinking while sitting (*nisinno+asi*)
asa – to be (sg.: *amhi, asi, atthi*; pl.: *amha, attha, santi*)
pucchimsu – they asked

tumhākaṃ – about you (pl.)
cintento nisinnomhi – I am thinking while sitting (*nisinno+amhi*)
atha – then
kiṃ karoma – what do we do, what should we do
tumhe – you (plural)
sace mayhaṃ vacanaṃ kareyyātha – if you do my word, if you do as I say
ahaṃ – I
vo ekekaṃ – you one by one (pl.)
mukhatuṇḍakena – by beak (*mukha* – mouth, *tuṇḍa* – beak)
gahetvā – having taken
pañcavaṇṇapadumasañchanna – full of/covered with lotuses of five colors
mahāsara – great pond
netvā – having carried
vissajjeyyaṃ – will distribute, may distribute, spread
paṭhamakappikato paṭṭhāya – from the beginning of first aeon
macchānaṃ cintanakabako – a crane who would consider/think about/care for fish (*cintanaka+bako*)
amhesu ekekaṃ – us, one by one
khādītukāmosi – you like/want to eat (*khādītu+kāmo+asī*)
tumhe mayhaṃ saddahante – you (pl.), who trust me
nāhaṃ khādissāmi – I will not eat
sarassa atthibhāvaṃ – the existence of lake
mayhaṃ na saddahatha – you don't believe me
ekaṃ macchaṃ – one fish
mayā saddhiṃ – with me
saraṃ passitum pesetha – you send to see the pond
macchā tassa saddahitvā – the fish, believing it/him
ayam jāle pi thale pi samattho – this (one) (is) successful even in water, even on ground
kānamahāmaccham – one eyed great fish
adamsu – they gave

imam gahetvā gacchatha – taking this one, go
so tam gahetvā – he having taken it
netvā sare vissajjetvā – having brought, having delivered to the pond
sabbaṃ saraṃ dassetvā – having shown the pond
puna ānetvā – having brought again
tesam macchānaṃ santike vissajjesi – he has dropped/delivered near those fish
so sarassa sampattiṃ vañhesi – he praised the wealth/abundance of the lake
tassa kathaṃ sutvā – having heard his speech
gantukāmā hutvā – became/having been wanting to go
amhe gañhitvā gacchāhi – having taken us, go
āhaṃsu – they said
saratīraṃ netvā – having brought to the bank of the pond
saraṃ dassetvā – having shown the pond
saratīre jāte varaṇarukkhe – *Crataeva Roxburghi* tree grown at the bank of the pond
nīlīyitvā – having hidden
taṃ vitapantare pakkhipitvā – having dropped/thrown it between branches (*vitapa+antare*)
tuṇḍena vijjhanto – piercing with beak
jīvitakkhayaṃ pāpetvā – having caused to reach the end/destruction of life
maṃsaṃ khādītva – having eaten the meat
kantake rukkhamūle pātetvā – having caused the bones to fall at the root of the tree
visattho me so maccho – the fish was solved/dropped/delivered by me
añño āgacchatū – others may come, others come (imper.)
etenupāyena – by that way/method/strategy
ekakaṃ gahetvā – having taken one by one
sabbamacchake khādītva – having eaten all the fish
puna āgato – came again
ekamacchampi nāddasa – he didn't see even one fish (*na+addasa*)

Dhammapada 1 and 16, Dāthāvamsa verse 1, Maṅgala Sutta, Paṭhamapārājika – Sudinnabhānavāro, Mucalindakathā and Sañjīva Jātaka (lectured by ven. Vegama Piyaratana) 22nd of February, 2011

Khuddaka Nikāya – Dhammapada - verse 1

Pāli	Translation by ven. Acharya Buddhārakkhita
<i>Manopubbaṅgamā dhammā, manoseṭṭhā manomayā;</i>	Mind precedes all mental states. Mind is their chief; they are all mind-wrought.
<i>Manasā ce paduṭṭhena, bhāsati vā karoti vā;</i>	If with an impure mind a person speaks or acts
<i>Tato naṃ dukkhamanveti, cakkamva vahato padaṃ.</i>	suffering follows him like the wheel that follows the foot of the ox.

Vocabulary:

<i>Manopubbaṅgamā dhammā</i> – (mental) phenomena are <u>preceded by mind</u>	<i>manasā ce paduṭṭhena</i> – and with a <u>spoiled/corrupted/wicked</u> mind	<i>naṃ</i> – him, her (from <i>enam</i>)
<i>pubbaṅgama</i> – going ahead, preceding	<i>manasā</i> – with mind (instr.)	<i>dukkhamanveti</i> – suffering follows (<i>dukkam + anu+eti; u->v, m->m</i>)
<i>mano</i> – mind (stem <i>mana</i>)	<i>paduṭṭha</i> – spoiled, corrupted, wicked (pref. <i>pa</i>)	<i>cakkamva vahato padaṃ</i> – like leg bearing/pulling the wheel (<i>cakkam+iva</i>)
<i>manoseṭṭhā</i> – having mind as the chief (<i>seṭṭha – pa</i>)	<i>bhāsati vā karoti va</i> – speaks or acts	<i>padaṃ</i> – leg, hoof (of ox)
<i>manomayā</i> – made of/by mind	<i>tato</i> – from that	

Khuddaka Nikāya – Dhammapada - verse 16

Pāli	Translation by ven. Acharya Buddhārakkhita
<i>Idha modati pecca modati, katapuñño ubhayattha modati;</i>	The doer of good rejoices here and hereafter; he rejoices in both the worlds.
<i>So modati so pamodati, disvā kammavisuddhimattano.</i>	He rejoices and exults, recollecting his own pure deeds.

Vocabulary:

<i>idha</i> – here	<i>ubhayattha</i> – in both cases, in both places
<i>modati</i> – rejoices, is happy	<i>pamodati</i> – is delighted, is very happy
<i>pecca</i> – after death, having departed	<i>disvā kammavisuddhimattano</i> – <u>having seen own pure actions</u> (<i>kamma+visuddhiṃ+attano</i>)
<i>katapuñño</i> – one who <u>has done</u> merit	

Khuddaka Nikāya - Dāthāvamsa - verse 1

Pāli	Translation by ven. Czech Saraṇa
<i>Visāradaṃ vādapathātivattinaṃ,</i>	To the brave (one), exceeding grounds for disputes,
<i>Tilokapajjotamasayhasāhinaṃ;</i>	To the lamp of the three worlds, unbearable,
<i>Asesa ñeyyāvaraṇappahāyinaṃ,</i>	To (Him) who removed hindrances to all what should be known,
<i>Namāmi satthāramanantagocaraṃ.</i>	I bow/salute the Master, infinite sphere of life (pasture).

Vocabulary:

<i>Visārada</i> – braveness	<i>asayhasahinaṃ</i> - unbearable	<i>namāmi</i> – I bow/salute
<i>vādapatha</i> – ground/path for disputation	<i>asesa</i> – entire, all	<i>satthāramanantagocaram</i> – the Master/Buddha, the endless <u>pasture/suitable place/sphere of life</u> ; Master who can see everything
<i>ativatti</i> – pass over, go beyond	<i>ñeyyāvaraṇappahāyinaṃ</i> – <u>one who has removed/abandoned hindrances to that what should be understood</u>	
<i>tilokapajjotam</i> – <u>the lamp</u> of three worlds (lamp because it destroyed darkness)		

Khuddaka Nikāya – Khuddakapāṭha - Maṅgala Sutta

Pāli	Translation by ven. Narada Thera
<i>Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.</i>	Thus have I heard. On one occasion the Exalted One was dwelling at Anathapindika's monastery, in Jeta's Grove, near Savatthi.
<i>Atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā</i>	Now when the night was far spent, a certain deity whose surpassing splendor illuminated the entire Jeta Grove,
<i>yena bhagavā tenupasaṅkami;</i>	came to the presence of the Exalted One and,
<i>upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi.</i>	drawing near, respectfully saluted him and stood at one side.
<i>Ekamantaṃ ʈhitā kho sā devatā bhagavantaṃ gāthāya ajjhabhāsi</i>	Standing thus, he addressed the Exalted One in verse

Vocabulary:

<i>Evaṃ</i> – thus	from Anāthapiṇḍika	<i>upasaṅkamitvā</i> – having approached (<i>upa+saṃ+kamu+tvā</i>)
<i>me</i> – I, to me	<i>atha kho</i> – then	<i>bhagavantaṃ abhivādetvā</i> – the Exalted One
<i>sutam</i> – was heard, heard	<i>aññatarā devatā</i> – a certain deity	<i>abhivādetvā</i> – having respected/saluted (<i>abhi+vāda+e+tvā</i>)
<i>ekaṃ samayaṃ</i> – once, one time (<i>ekasmiṃ samaye; kāraṅkappayoga; acc. in place of loc.</i>)	<i>abhikkantāya rattiyaṃ</i> – in the midnight, when the night was spent	<i>ekamantaṃ aṭṭhāsi</i> – stood <u>on one side</u> (<i>a+ʈhiti</i>)
<i>bhagavā</i> – the Exalted One, the Buddha (<i>bhagaṃ assa atī'ti bhagavā</i> – one who has fortune is <i>bhagavā</i>)	<i>abhikkantavaṇṇā</i> – with a surpassing splendor/beauty	<i>ekamantaṃ ʈhitā</i> – standing on one side
<i>sāvatthiyaṃ viharati</i> – stays in Sāvattihī (<i>sabbam+atthi</i> - 'everything is there')	<i>kevalakappaṃ jetavanaṃ</i> – the entire Jeta grove	<i>kho sā devatā</i> – indeed, that deity (f.)
<i>jetavane</i> – in Jeta's grove (<i>jetassa vanam – jetavanaṃ</i>)	<i>obhāsetvā</i> – has illuminated, shined over	<i>bhagavantaṃ</i> – to the Exalted One
<i>anāthapiṇḍikassa ārāme</i> – in the monastery	<i>yena bhagavā tenupasaṅkami</i> – approached where the Exalted One was (<i>yena – tena – where – there; instr.</i>)	<i>gāthāya</i> – in verses (f.)
		<i>ajjhabhāsi</i> – addressed, spoke (<i>adhi → ajja + abhi → abha ; root bhāsa</i>)

Vinaya Pitaka - Pārājika Pāli – Pathamapārājikam - Sudinnabhānavāro

Pāli	Translation by I.B. Horner
<i>Atha kho sudinno kalandaputto aciravuṭṭhitāya parisāya yena bhagavā tenupasaṅkami;</i>	And not long after the crowd had departed Sudinna, the Kalandaka, came up to the lord
<i>upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.</i>	and having come up, he greeted the lord and sat down to one side.
<i>Ekamantaṃ nisinno kho sudinno kalandaputto bhagavantaṃ etadavoca</i>	As he was sitting to one side, Sudinna, the Kalandaka, spoke thus to the lord:
<i>“yathā yathāhaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmi,</i>	“Lord, so far as I understand dhamma taught by the lord,
<i>nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ;</i>	it is not an easy matter for one who lives in a house to lead the Brahma-life, complete and undefiled and polished like a conch-shell.
<i>icchāmaṃ, bhante, kesamassuṃ ohāretvā</i>	I desire, lord, having cut off my hair and beard
<i>kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ.</i>	and having donned the yellow robes, to go forth from home into homelessness.
<i>Pabbājetu maṃ bhagavā’’ti.</i>	May the lord let me go forth.”
<i>“Anuññātosī pana tvaṃ, suddinna, mātāpitūhi agārasmā anagāriyaṃ pabbajjāyā’’ti?</i>	“But, Sudinna, have you your parents' consent to go forth?”
<i>“Na kho ahaṃ, bhante, anuññāto mātāpitūhi agārasmā anagāriyaṃ pabbajjāyā’’ti.</i>	“No, lord, I have not my parents' consent to go forth.”

“Na kho, sudinna, tathāgatā ananuññātaṃ mātāpitūhi puttāṃ pabbājeti”’ti.	“Sudinna, tathāgatas do not ordain a child without the parents' consent.”
“Sohaṃ, bhante, tathā karissāmi yathā maṃ mātāpitāro anujānissanti agārasmā anagāriyaṃ pabbajjāyā”’ti.	“I will do whatever is necessary, so that my parents will consent to my going forth from home into homelessness, lord.”

Vocabulary:

<p><i>Aciravutthitāya</i> – not long after (they) departed (<i>acira</i> – short, not long; <i>vutthita</i> – having come back from, risen, arisen)</p> <p><i>parisāya</i> – of the crowd</p> <p><i>etadavoca</i> – said thus (<i>etaṃ+avoca</i>)</p> <p><i>bhagavantaṃ etadavoca</i> – spoke thus to the Exalted One (<i>vaca</i> has two objects – <i>bhagavantaṃ</i> & <i>etaṃ</i> → '<i>vikammaka dhātu</i>')</p> <p><i>yathā yathāhaṃ ajānāmi</i> – in whatever way/so far as I understand;</p> <p><i>bhagavatā dhammaṃ desitaṃ</i> – the Dhamma preached by the Exalted One</p> <p><i>navidaṃ sukaram</i> – it is not easy</p> <p><i>agāraṃ ajjhavasatā</i> – living at home (<i>adhi</i> + <i>āvasati</i>)</p> <p><i>ekantaparipunṇaṃ</i> – extremely/very complete</p> <p><i>ekantaparisuddhaṃ</i> – extremely/very pure</p>	<p><i>sankhalikhitāṃ</i> – (like a) polished/pured conch-shell ; cleanliness inside a conch-shell</p> <p><i>brahmacariyaṃ</i> – dispensation/sāsana; holy/religious life</p> <p><i>caritūṃ</i> – live</p> <p><i>icchāmaṃ</i> – I like (<i>icchāmi+ahaṃ</i>)</p> <p><i>bhante</i> – ven. Sir! (voc.)</p> <p><i>kāsāyāni vatthāni</i> – yellow robes</p> <p><i>acchādetvā</i> – having dressed/put on/clothed</p> <p><i>agārasmā</i> – from house/home</p> <p><i>anagāriyaṃ</i> – to homelessness (<i>agāriya</i> – marriage; <i>anagāriya</i> – without marriage)</p> <p><i>pabbajitūṃ</i> – go forth, be ordained, “go and not come again” (<i>pa+vaja+itūṃ</i>), (<i>vaja</i> – go)</p> <p><i>pabbajetu maṃ bhagavā?</i> – may the Exalted One ordain me?</p> <p><i>Anuññātosī</i> – are you given permission; are you</p>	<p>permitted/allowed (<i>anujānāta+asi</i>)</p> <p><i>pana</i> – but, yet</p> <p><i>mātāpitūhi</i> – by mother and father, by parents (<i>mātā+pitū</i>)</p> <p><i>pabbajjāyā</i> – to go forth, to ordain</p> <p><i>na kho ahaṃ anuññāto</i> – indeed, I am not permitted</p> <p><i>tathāgatā</i> – those 'thus come', the Buddhas</p> <p><i>mātāpitūhi ananuññātaṃ</i> – (those) not permitted/allowed by mother & father</p> <p><i>puttāṃ</i> – child</p> <p><i>pabbājeti</i> – they ordain/let go forth</p> <p><i>so'haṃ karissāmi</i> – I will do that (<i>so+ahaṃ</i>)</p> <p><i>tathā karissāmi yathā maṃ anujānissanti</i> – I will do (it) any way so that they consent/allow/permit maṃ</p> <p><i>mātāpitāro</i> – mother and father, parents</p>
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Vinaya Pitaka – Mahāvaggapāli – I. Mahākhandhako - Mucalindakathā

Pāli	Translation by I.B. Horner
<i>Atha kho bhagavā sattāhassa accayena tamhā samādhimhā vutthahitvā</i>	Then the Lord, at the end of seven days, having emerged from that contemplation,
<i>ajapālanigrodhamūlā yena mucalindo tenupasaṅkami,</i>	approached the Mucalinda (tree) from the foot of the Goatherds' Banyan ;
<i>upasaṅkamitvā mucalindamūle sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapatisamvedī.</i>	having approached, he sat cross-legged in one (posture) for seven days at the foot of the Mucalinda experiencing the bliss of freedom.
<i>Tena kho pana samayena mahā akālamegho udapādi,</i>	Now at that time a great storm arose out of due season,
<i>sattāhavaddalikā sītavātaduddinī.</i>	for seven days there was rainy weather, cold winds and overcast skies.
<i>Atha kho mucalindo nāgarājā sakabhavanā nikkhamitvā</i>	Then Mucalinda, the serpent king, having come forth from his own haunt,
<i>bhagavato kāyaṃ sattakkhattuṃ bhogehi parikkhipitvā</i>	having encircled the Lord's body seven times with his coils,
<i>uparimuddhani mahantaṃ phaṇaṃ karitvā aṭṭhāsi.</i>	having spread a great hood over his head, stood saying.

Vocabulary:

<p><i>Sattāhassa accayena</i> – after/by the lapse of seven days/a week (<i>satta</i>–<i>ekapallaṅkena nisīdi</i> – sat in one posture seven, aha-day)</p> <p><i>tamhā</i> – therefore, out of this reason (abl.)</p> <p><i>samādhimhā</i> – from concentration</p> <p><i>vutthahitvā</i> – having risen/arisen/emerged</p> <p><i>ajapālanigrodhamūla</i> – from the Goatherds' Banyan tree's root</p> <p><i>yena mucalindo tenupasaṅkami</i> – to there where was the Mucalinda</p> <p><i>mucalindamūle</i> – at the root of Mucalinda</p>	<p><i>sattāhavaddalikā</i> – raining/heaping of rain clouds for seven days/a week</p> <p><i>sītavātaduddinī</i> – cloudy/unlucky days of cold and wind (<i>du+dina</i> → <i>duddina</i>)</p> <p><i>vimuttisukhapatisamvedī</i> – feeling/experiencing the pleasure of emancipation</p> <p><i>tena kho pana samayena</i> – but, indeed, there at that time</p> <p><i>akālamegho</i> – untimely rain, rain in improper time</p> <p><i>udapādi</i> – arose, originated</p>
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nāgarājā – the king of *nāgas* (*nāgānaṃ rājā* – *nāgarājā*; *tappurisabhogehi* – in coils of snake; in wealth/possession *samāsa*)

śakabhavanā – from his own place (Pā.-*saka*, Sansk.-*svakīya*)

nikkhamitvā – having come out, having gone forth from

bhagavato kāyaṃ – the body of the Exalted One

sattakkhattuṃ – seven times (*satta+khattuṃ*)

parikkhipitvā – having encircled/surrounded

uparimuddhani – over (his) head (?)

mahantaṃ phanaṃ karitvā – having spread snake's hood, “having made a big hood” (*phana* – hood of a snake)

aṭṭhāsi – stood

Khuddaka Nikāya Aṭṭhakathā – Jātaka Aṭṭhakathā - 10 (150.) Sañjīvajātakavannanā

Pāli	Translation by E.B. Cowel
<i>Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente</i>	Once on a time when Brahmadatta was reigning in Benares,
<i>bodhisatto mahāvibhave brāhmaṇakule nibbattitvā</i>	the Bodhisatta was born into the family of a wealthy brahmin.
<i>vayappatto takkasilāṃ gantvā sabbasippāni ugganhitvā</i>	Arriving at years of discretion, he went to study at Takkasilā, where he received a complete education.
<i>bārāṇasiyaṃ disāpāmokkho ācariyo hutvā</i>	In Benares as a teacher he enjoyed world-wide fame
<i>pañca māṇavakasatāni sippaṃ vācesī.</i>	and had five hundred young brahmins as pupils.
<i>Tesu māṇavesu eko sañjīvo nāma māṇavo atthi,</i>	Among these was one named Sañjīva,
<i>bodhisatto tassa matakutṭhāpanakamantaṃ adāsi.</i>	to whom the Bodhisatta taught the spell for raising the dead to life.
<i>So utṭhāpanakamantameva gahetvā</i>	But though the young man was taught this,
<i>paṭibāhanamantaṃ pana aggahetvāva</i>	he was not taught the counter charm.
<i>ekadivasāṃ māṇavehi saddhiṃ dāruatthāya araṇṇaṃ gantvā</i>	Proud of his new power, he went with his fellow-pupils to the forest wood-gathering,
<i>ekaṃ matabyagghaṃ disvā māṇave āha</i>	and there came on a dead tiger. And he told to the fellows,
<i>“bho, imaṃ matabyagghaṃ utṭhāpessāmi”ti.</i>	"Now see me bring the tiger to life again,"
<i>Māṇavā “na sakkhissasi”ti āhaṃsu.</i>	"You can't," said the fellows.
<i>“Passantānaññeva vo taṃ utṭhāpessāmi”ti.</i>	"You look and you will see me do it."
<i>“Sace, māṇava, sakkosi, utṭhāpehi”ti.</i>	"Well, if you can, do so,"
<i>Evañca pana vatvā te māṇavā rukkhaṃ abhiruḥimsu.</i>	said they and climbed up a tree forthwith.

Vocabulary:

Atīte – long ago

bārāṇasiyaṃ – in Vārāṇasī/Benares

brahmadatta rajjaṃ kārente – when the king Brahmadatta ruled/reigned

mahāvibhave brāhmaṇakule – in a family of a wealthy Brahmin

nibbattitvā – having been born, was born and

vayappatto – having come to age, being fit to marry

takkasilāṃ gantvā – having come to Takkasilā

sabbasippāni ugganhitvā – receiving complete education; having learned all arts/crafts (*sabba+sippa*)

disāpāmokkho – as world-famed, world famous

ācariyo hutvā – having been a teacher

pañca māṇavakānisatāni – five hundred young men/brahmins

sippaṃ vācesī – he taught (them) arts/crafts

tesu māṇavesu – among those young firewood

men/brahmins

eko sañjīvo nāma māṇavo – one young man/brahmin named Sañjīva

tassa matakutṭhāpanakaṃ – to him a spell to rise dead to life (*matake* – dead, deceased, *utṭhāpeti* – makes raise, raises)

adāsi – gave, taught

utṭhāpanaka mantameva – even/indeed the spell/charm to raise (the dead to life)

gahetvā – having learned

paṭibāhanamantaṃ – the counter spell (*paṭibāhana* – warding off, prevention, exclusion)

aggahetvāva – not having learned, having not studied

ekadivasāṃ – on one day

māṇavehi saddhiṃ – with young men/brahmins (*dāruatthāya* – for the sake of (bringing)

araṇṇaṃ gantvā – having gone to a forest

ekaṃ matabyagghaṃ disvā – having seen one dead tiger

māṇave āha – told to the young men/brahmins

bho – my dears, friends

utṭhāpessāmi – I will raise (from dead)

sakkhissasi – you will not be able to, you cannot

āhaṃsu – they said

passantānaññeva – just look (*passantānaṃ* – by seeing/understanding, *eva* – just)

vo – to/of you; particle of emphasis

taṃ utṭhāpessāmi – I will raise it/him

sace sakkosi utṭhāpehi – if you can, raise

evañca pana vatvā – and even just after saying (it)

rukkhaṃ abhiruḥimsu – they climbed a tree

Dīpavaṃsa – Mahākassapasamgahaṃ and Mahāvamsa – Pañcarājako 215-230 (lectured by ven. Vegama Piyaratana) 8th of March 2011

Dīpavaṃsa – IV. Mahākassapasamgahaṃ (The Council of Mahākassapa)

Pāli	Translation by ven. Czech Saraṇa
<i>Satt'eva satasahassāni bhikkhusaṅghā samāgatā arahā khīṇāsavā suddhā sabbe guṇaggataṃ gatā.</i>	The assembled community of seven hundred thousands of <i>Bhikkhus</i> , worthy, destroyers of defilement, pure, prominent in qualities,
<i>Te sabbe vicinitvāna uccinitvā varam varam pañcasatānaṃ therānaṃ akaṃsu samghasammataṃ.</i>	among them examined and selected those better and better (best), five hundred elders held the Community-Council.
<i>Dhutavādānaṃ aggo so Kassapo jinasāsane, bahussutānaṃ Ānando, vinaye Upālipaṇḍito,</i>	Among ascetics the best – Kassapa, in Dispensation of the Conqueror, Among well versed (the best) - Ānanda, in Discipline, the learned Upāli,
<i>Dibbacakkhuhi Anuruddho, Vaṅgīso paṭibhānavā, Puṇṇo ca dhammakathikānaṃ, vicitrakathā kumārakassapo, vibhajjanamhi Kaccāno, Koṭṭhito paṭisambhidā. Aññe p'atthi mahātherā agganikkhittakā bahū.</i>	Among divine-eyed Anuruddha, of intelligent ones Vaṅgīsa, and of Doctrine-preachers Puṇṇa, of attractive speakers Kumārakassapa, of analysts Kaccāna, of those with analytic insight Koṭṭhita, among others there are also many great elders of the highest praise.
<i>Tehi c'aññehi therehi katakiccehi sādhuhi pañcasatehi therehi dhammavinayasamgaho therehi katasamgaho theravādo'ti vuccati.</i>	By them and other elders, finishers of duties (<i>Arahants</i>), good ones, five hundred elders the Doctrine and Discipline Council, the Council held by elders is called ' <i>Theravāda</i> ' (Elders' Teaching).
<i>Upāliṃ vinayaṃ pucchitvā dhammaṃ Ānandasavhayaṃ akaṃsu dhammasamgahaṃ vinayañcāpi bhikkhavo.</i>	Having asked <i>Vinaya</i> from Upāli and <i>Dhamma</i> from the Ānanda-called, they held the Council of Doctrine and even of Discipline, (those) <i>Bhikkhus</i> .
<i>Mahākassapathero ca Anuruddho mahāgaṇī Upālithero satimā Ānando ca bahussuto</i>	The elder Mahā Kassapa and Anuruddha, having many followers, The elder Upāli of (great) memory and Ānanda the well-versed,
<i>Aññe bahuabhiññātā sāvakā satthuvaṇṇitā pattapaṭisambhidā dhīrā chaḷabhiññā mahiddhikā samādhijhānaṃ anuciñṇā saddhamme pāramīgatā,</i>	Among many others well-known disciples, praised by the Master, having attained the analytic insights, wise, of six higher-knowledges, of great magical powers, practitioners of concentration and musings, perfect in the true Doctrine,
<i>Sabbe pañcasatā therā navaṅgaṃ jinasānaṃ uggahetvāna dhāresuṃ buddhaseṭṭhassa santike.</i>	All the 500 elders, nine-fold division of the Conqueror's Dispensation, having learned and carried/born (it) near the Excellent Buddha,
<i>Bhagavato sammukhā sutā paṭiggahitā ca sammukhā dhammañca vinayañcāpi kevalaṃ buddhadesitaṃ.,</i>	Heard in the presence of the Buddha, accepted (it) also in (His) presence the entire Doctrine and Discipline, the preaching of the Buddha,
<i>Dhammadharā vinayadharā sabbe pi āgatāgamā asaṃhīrā asaṃkuppā satthukuppā sadā garū,</i>	Bearers of Doctrine, bearers of Discipline all who studied the canon, unshakable, steadfast, resembling the Buddha – always respectable,
<i>Aggasantike gahetvā aggadhammā tathāgatā agganikkhittakā therā aggaṃ akaṃsu samgahaṃ. Sabbo pi so theravādo aggavādo'ti vuccati.</i>	Having studied the Great Tathāgata's Doctrine near the Great One, elders of the highest praise have held the Great Council. (Thus) all the elders' teaching is called “the Great Teaching”.
<i>Sattapaṇṇaguhe ramme therā pañcasatā gaṇī nisinnā pavibhajjimsu navaṅgaṃ satthusānaṃ.</i>	In the charming cave Sattapaṇṇa 500 elders having many followers, while sitting well divided up the nine-fold Dispensation of the Master.
<i>Suttaṃ geyyaṃ veyyākaraṇaṃ gāthudānitivuttakaṃ jātakabbhūtavedallaṃ navaṅgaṃ satthusānaṃ.</i>	Discourses, mixed prose & verse, explanations, verses, solemn utterances, thus-sayings, birth stories, marvels, catechism – the Master's nine-fold Dispensation.

Vocabulary:

- Satt'eva satasahassāni* – indeed 700 000/seven lakhs (*satta+eva*)
bhikkhusaṅghā – community of *Bhikkhus* (*bhikkhūnaṃ saṅgho bhikkhusaṅgho*)
samāgatā – gathered (*saṃ+ā* (pref.)+*gatā*; p.p.)
arahā – worthy (of receiving alms, robes, dwelling and medicine)
khūṇāsavā – those who destroyed the defilement (*khūṇa+āsava*)
suddhā – pure
sabbe – (in) all of them
gunaggatam – superior/excellent in virtue (*gunassa aggam gunaggam*)
gatā – attained (adj.; root *gamu*)
te sabbe – among/in all of them
vicinitvāna – having examined
uccinitvā – having selected
varam varam – better and better; best
pañcasatānaṃ therānaṃ – 500 elders
akāṃsu – did, made, held
saṅghasammataṃ – the Council of Community (*saṅgha+sammata*)
dhutavādānaṃ aggo – the highest/best/chief/prominent among the ascetics/'those who speak/teach dhuta'
so Kassapa – he, Kassapa
Jinasāsane – in the Dispensation of the Conqueror
bhussutānaṃ – of the well-versed/learned/'those who heard much'
vinaye – in the discipline
Upālipaṇḍito – the wise/intelligent/skilled Upāli
dibbacakkhumi – among those with the divine-eye, of divine-eyed ones
paṭibhānavā – of those understanding/intelligent/having wit
dhammakathikānaṃ – of those who preach/speak *Dhamma*
puṇṇo ca – also Punṇa
vicitrakathī – of beautiful/attractive/variegated preaching/speech
vibhajanamhi – of those who analyze, of analysts
paṭisambhidā – of analytic insight, discriminative knowledge (f., *paṭi+saṃ+bhida*)
aññe p'atthi – even among others are (*aññe+api+atthi*)
mahātherā – the great elders (*mahanto thero mahāthero, kandhakāra s.*)
agganikkhittakā – of the highest praise (Skt. *agranikṣipta*)
bahū – much/many/plenty/abundant ; of great service, very helpful/useful (abbrev. from *bahūpakāra*)
tehi c'aññehi – among/in them and others
therehi – among/in the elders
katakkiccehi – who have finished/done (their) duties/Arahants (*katam kiccaṃ yenaso katakicca*)
sādhuhi – among/in meritorious/good ones
pañcasatehi therehi – by 500 elders
dhammavinayaṅgaho – the Council/Rehearsal of Doctrine and Discipline (*dvaṇḍa s.*)
therehi kata saṅgaho – the Council/Rehearsal done by elders
theravādo – teaching/saying of elders, elders' teaching/saying, *Theravāda* (*therānaṃ vādo theravādo*)
iti vuccati – is thus said/is so called/is said to be
upāliṃ vinayaṃ pucchitvā – having asked Upāli the Discipline
dhammaṃ ānandasavhayaṃ – the Doctrine from (one) named/called Ānanda (*sa+avhaya*) (syn. *vissuta, abhidhāna*)
akāṃsu dhammasaṅgahaṃ – they held the Council/Rehearsal of the Doctrine
vinayañcāpi – and even of the Discipline
bhikkhavo – (those) *Bhikkhus*
- mahāgaṇī* – having many followers/great following (*gaṇaṃ assa attīti gaṇī*)
satimā – having memory/mindfulness
aññe bahuabhiññātā sāvaka – among many others well-known/famous, disciples
Sattuvanṇitā – praised by the Master/the Buddha
paṭṭapaṭisambhidā – (who) obtained/reached/attained the analytic insight/discriminative knowledge
dhīrā – wise; possessing the knowledge of the *Dhamma*
chālābhiññā – having the six super-normal powers/knowledges (*cha+abhi+ññā*)
mahiddhikā – great (magical) powers (*mahantaṃ iddhi yassa so mahiddhiko*)
samādhihānaṃ – concentration and musing/meditation
anuciñṇā – practitioners, those who have practiced
saddhamme pāramīgatā – perfected in the true Doctrine
navāṅgaṃ jinasānaṃ – nine-fold Dispensation of the Conqueror
uggahetvāna – having learned
dhāresuṃ – in/among those who carried/born
Buddhasettassa santike – near/at the Excellent Buddha (*settho+buddho*; adj.&n. → *kammadhāra s.*)
Bhagavato – the Exalted One
sammukhā – in front of, face to face, in presence of
sutvā – having heard
paṭiggahetvā – having accepted
kevalam buddhadesitaṃ – complete/entire teaching of the Buddha
dhammadharā – bearers/carriers of Doctrine
vinayadharā – bearers/carriers of Discipline
sabbe'pi āgatāgamā – all indeed were handed down/taught the scripture/religion (*āgatam āgamaṃ yenaso āgatāgamo*)
asaṃhīrā – unshakable ones, unconquerable ones, immovable ones
asaṃkuppā – steadfast; unannoyable, without hatred/unhappiness (*a+saṃ+kuppa; saṃkuppa/kuppa* – unsteady, movable)
sattukappā – resembling/similar to/like/comparable to the Master/the Buddha
sadā garū – always respectable
aggasantike – at/near the Great One/the Buddha
gahetvā – having learned
aggadhammā tathāgatā – the Great Doctrine of the Tathāgata
aggam akāṃsu saṅgahaṃ – held/did/made the Great Council
sabbo'pi so theravādo – all that teaching of elders
aggavādo – the Great Teaching
Sattapaṇṇaguhe – in the cave Sattapaṇṇa
ramme – in beautiful/charming/enjoyable
therā pañcasatā gaṇī – the 500 elders who have followings/followers
nisinnā – being sitting, sitting
pavibhajjimsu – they divided up
sutta – preachings/discourses
geyya – mixed prose and verse
veyyākaraṇa – explanations
gāthā – poetry, verses
udāna – solemn utterances
itivuttaka – a treatise of *suttas* beginning with the phrase 'thus it is said'
jātaka – birth stories
abbhūta – marvels, wonders
vedalla – catechism, questions-answers

Mahāvamsa – Sattatimsatima Pariccheda – Pañcarājako – verses 215 – 230 (about Buddhaghosa)

Pāli	Translation by ven. Czech Saraṇa	Translation by Bimala Charan Law
<i>Bodhimaṇḍasamīpamhi, jāto brāhmaṇamāṇavo;</i>	Near the throne of enlightenment, born young brahmin,	A Brahman youth, born in the neighbourhood of the terrace of the great Bo-tree (in Magadha),
<i>Vijjāsippakalāvedī, tīsu vedesu pārāgo.</i>	Endowed with knowledge and art, who reached the opposite shore of <i>Vedas</i> ,	accomplished in the 'vijja' and 'sippa' who had achieved the knowledge of the three "Vedas,"
<i>Sammāviññātasamayo, sabbavāḍavisārado;</i>	Well understanding religions, brave in all debates;	and possessed great aptitude in attaining acquirements, indefatigable as a schismatic disputant,
<i>Vādatthi jambudīpamhi, āhiṇḍanto pavādiko.</i>	Wishing to debate in all Island of Jambu (India), he is a wandering debater.	and himself a schismatic wanderer over Jambudīpa,
<i>Vihāramekaṃ āgamma, rattiṃ pātāñjalaṃ mataṃ;</i>	Having arrived to one temple, one night, the ideas of Patañjali	established himself in the character of a disputant, in a certain vihara, and was in the habit of rehearsing, by night and by day with clasped hands,
<i>Parivattesi sampuṇṇa-padaṃ suparimaṇḍalaṃ.</i>	He translated (them) all – complete in every word.	a discourse which he had learnt, perfect in all its component parts, and sustained throughout in the same lofty strain.
<i>Tattheko revatonāma, mahāthero vijāniya;</i>	There one great elder named Revata recognized:	A certain mahathera, Revata, becoming acquainted with him there
<i>“Mahāpañño ayaṃ sattho, dametuṃ vaṭṭatī” ti so.</i>	“This living being is of great wisdom, suitable for being tamed.”	and (saying to himself), 'This individual is a person of profound knowledge; it will be worthy (of me) to convert him' ;
<i>“Ko nu gadrabharāvena, viravanto” ti abravi;</i>	“What is the (meaning of) crying of a crying donkey?” he said;	enquired, ' who is this who is braying like an ass ?'
<i>“Gadrahānaṃ rave atthaṃ, kiṃ jānāsī” ti āhataṃ.</i>	“Who knows the meaning of crying of a crying donkey?” he (the brahmin) asked.	(The Brahmana) replied to him, ' Thou canst define, then, the meaning conveyed in the bray of asses. '
<i>“Ahaṃ jāne” ti vuttoso, otāresi sakaṃ mataṃ;</i>	“I know” said he (the elder Revata), putting forth his own idea;	On (the therā) rejoining, 'I can define it' ; he (the Brahmana) exhibited the extent of the knowledge he possessed.
<i>Vuttaṃ vuttaṃ viyākāsi, virodhampi ca dassayī.</i>	Having answered every question, he (the elder Revata) even showed the opposing ideas.	(The therā) criticised each of his propositions and pointed out in what respect they were fallacious.
<i>“Tenahi tvaṃ sakavādamotārehī” ti codito;</i>	Now, you forward your own ideas/creed” urged he (the brahmin),	He who had been thus refuted, said 'well, then, descend to thy own creed' ;
<i>Pāḷimāhā’bhidhammassa, atthamassa na so’ dhiḡā.</i>	He spoke (from) Pāli, <i>Abhidhamma</i> , (but) (the brahmin) did not understand.	and he propounded to him a passage from the "Abhidhammo" (of the Pitakattaya) . He (the Brahmana) could not divine(?) the signification of that (passage) ;
<i>Āha kasse’so manto’ti, buddhamanto’ti sobravi;</i>	He (the brahmin) asked whose was that wisdom/spell ; he (Revata) said 'it is the Buddha's <i>manta</i> .	and enquired, 'whose manto is this ?' 'It is the Buddha's manto.'
<i>“Dehi me ta’nti vuttehi, “ganha pabbajataṃ”’iti.</i>	“Give it to me”, he said, “as ordained you may take it.”	On his exclaiming, 'Impart it to me'; (the therā) replied, 'Enter the sacerdotal order.'

<i>Mantatthī pabbajitvāso, ugganhi piṭakattayaṃ;</i>	Ordained for the sake of the wisdom/spell, he learned (all) three piṭakas;	He who was desirous of acquiring the knowledge of the Pitakattaya^
<i>‘‘Ekāyano ayaṃ maggo’’, iti pacchā tamaggahi.</i>	‘‘This is the only way’’, he then learned,	subsequently coming to this conviction : 'This is the sole road (to salvation)'; became a convert to that faith.
<i>Buddhassa viya gambhīraghosattā naṃ viyākaruṃ;</i> <i>‘‘Buddhaghoso’’ti so sobhi, buddho viya mahītale.</i>	Deep (voice) like of the Buddha – by his voice he was recognized as the Buddhaghosa ('Buddha's voice'). He was shining/famous, like the Buddha (when) on the earth.	As he was as profound in his (<i>ghoso</i>) eloquence as the Buddha himself, they conferred on him the appellation of Buddhaghoso (the voice of the Buddha); and throughout the world he became as renowned as the Buddha.
<i>Tattha nāṇodayaṃ nāma, katvā pakaraṇaṃ tadā;</i>	There he, having written (done) the exposition ' <i>Nāṇodaya</i> ',	Having there (in Jambudipa) composed an original work called ' <i>Nanodayam</i> ';
<i>Dhammasaṅgaṇīyā’kāsī, kaṇḍaṃ so aṭṭhasāliniṃ.</i>	For <i>Dhammasaṅgaṇī</i> chapter he has written (done) ' <i>Aṭṭhasālinī</i> '.	he, at the same time, wrote the chapter called ' <i>Atthasalini</i> ' on the <i>Dhammasaṅgaṇī</i> (one of the commentaries on the <i>Abhidhammo</i>).
<i>Parittaṭṭhakathañceva, kātuṃ ārabhi buddhimā;</i> <i>Taṃ disvā revato thero, idaṃ vacanamabruvi.</i>	He, the wise, even started to write (do) also the commentary to <i>Paritta</i> (Protection) The elder Revata, having seen this, uttered this utterance:	Revata thera then observing that he was desirous of undertaking the compilation of a " <i>Parittatthakatham</i> " (a general commentary on the Pitakattaya), thus addressed him :
<i>Pāḷimattaidhānitaṃ, natthi aṭṭhakathā idha;</i>	(Only) as little as the Pāli (text) is brought here, no commentaries here,	'The text alone (of the Pitakattaya) has been preserved in this land : the <i>Atthakatha</i> are not extant here ;
<i>Tathācariyavādā ca, bhīnmarūpā na vijjare.</i>	And what the teachers taught, various forms are not known,	nor is there any version to be found of the <i>vada</i> (schisms) complete.
<i>Sīhaḷāṭṭhakathā suddhā, mahindena matīmatā;</i>	The Sinhalese commentaries are pure, by Mahinda, (the one) of wise views,	The Sinhalese <i>Atthakatha</i> are genuine. They were composed in the Sinhalese language by the inspired and profoundly wise Mahindo,
<i>Saṅgītittayaṃ ārūlhaṃ Sammāsambuddhadesitaṃ Sāriputtādīgītañca, kathāmaggaṃ samekkhiya;</i>	The teaching of the Buddha that came up in the three Councils, the recitals of Sāriputta and others as well – having looked for/considered (that account),	who had previously consulted the discourses of the Buddha, authenticated at the three convocations, and the dissertations and arguments of Sāriputta and others,
<i>Ekā sīhaḷabhāsāya, sīhaḷesu pavattati.</i>	Those are in Sinhalese language, existing among Sinhalese (people).	and they are extant among the Sinhalese.
<i>Taṃ tattha gantvā sutvā tvaṃ, māgadhānaṃ niruttiyā;</i> <i>Parivattehi, sā hoti sabbalokahitā vahā.</i>	Having gone there and heard it, to the language of Māgadha translate (it), it is to carry the welfare of all the world.	Repairing(?) thither, and studying the same, translate (them) according to the rules of the grammar of the Magadhas. It will be an act conducive to the welfare of the whole world.'

Vocabulary:

Bodhimaṇḍasamīpamhi – near the 'throne of enlightenment', near the terrace of the tree Bodhi (*maṇḍa* – best part, essence; the best place; *bodhiyamaṇḍa-bodhimaṇḍa; tappurisa s.*)
jāto brāhmaṇamaṇḍavo – a brahmin youth was born
vijjāsippakalāvedī – understanding the knowledge

and arts
tīsuvedesu pārago – having reached the far shore of *Vedas*, having profound knowledge of *Vedas*
sammāvīññātasamayo – of great understanding of religions
sabbavādayisārado – brave in all disputes (*visārada*

– not afraid)
vādathī – wishing for debates (*vāda* theory, saying ; *atthin* - desirous)
sabbadīpamhi – in whole the island
āhiṇḍato – wandering
pavāvido – debating

āgama – having come
 pātāñjalīmatam – the ideas of Patañjali
 parivatteti – translates
 sampuññapadam – complete stanzas
 suparimaññalam – entire, well-complete
 tattheko revato nāma mahāthero – there one great elder called Revata
 vijāniya – having known
 mahāpañño – of great wisdom
 ayaṃ satto – this (living) being
 dametuṃ vattati – is proper/fit/suitable for taming/converting
 ko nu – who, what, which
 gadrabhārāvena – by the donkey's crying, by the ass' braying
 viravanto – crying aloud, shouting; braying (vi+ravati – make noise)
 abruvi – he said (root brū)
 gadrabhānaṃ – of asses, of donkeys
 rave atthaṃ – meaning of the crying/braying
 kiṃ jānāsi – who knows
 āha taṃ – asked he (p.s.)
 ahaṃ jāne – I know
 vutto so – said he
 otāresi – put forth, brought down (p.s.)
 sakaṃ mataṃ – own view
 vuttaṃ vuttaṃ viyākāsi – answered/solved every question; criticised each proposition
 virodhampi – even the wrong (ones)
 dassayi – showed (p.s.)
 tena hi – therefore, thus, so, then
 tvaṃ sakaṃ vadam – your own view/belief/creed/ideas/theories
 codito – the urged/incited/questioned one (adj.)
 pālimāhābhidhammassa – spoke the Pāli and of Abhidhamma (pāli+āha+abhidhammassa)
 atthaṃ – the meaning

assa na so'dhigā – it was not understandable to him, he did not understand (so+adhi+agā p.s. of gacchati; adhigacchati – attain/obtain/understand)
 āha – said
 kass'eso – whose/of who is this
 manto – wisdom; charm/spell
 buddhamanto – the wisdom/spell of the Buddha
 so'bruvi – he said (so+abruvi)
 dehi me taṃ – give it to me
 ganha pabbajja taṃ – take it (after) being ordained
 mantatthi – desiring/wishing for the spell/wisdom (manta+atthi)
 pabbajjivā – having ordained, having gone forth (pa+vāja+itvā)
 so uggaṃhi – he learned
 piṭakattayaṃ – the three piṭakas/collections/baskets (piṭaka+tayaṃ)
 ekāyano – the only way/means, direct (eka – only; ayana – going, road)
 ayaṃ maggo – that path
 pacchā – later, afterwards
 taṃ aggaṃhi – he learned it, he accepted it
 buddhassa viya – like (that) of the Buddha
 gambhīraghosatā – himself having deep voice (gambhīra+ghosa+attā)
 naṃ viyākaruṃ – indeed distinguished/recognized
 sobhi – was famous, shone/looked beautiful
 viya – like, alike
 mahītale – on the earth
 tattha – there
 nānodaya nāma pakaraṇaṃ – the exposition called Nānodaya
 tadā katvā – has done/made/wrote at that time
 dhammasaṅgaṇiyākāsi – he did/made/wrote of/from Dhammasaṅgaṇī (dhammasaṅgaṇiyā+akāsi)
 kaṇḍaṃ atthasāliniṃ – portion/chapter (called) Atthasālinī

paritattakathāñceva – also even commentary on Paritta/Protection (paritta+atthakatha+ca+eva)
 kātuṃ ārabhi – started to do
 buddhimā – wise one (buddhi assa attīti buddhimā)
 taṃ disvā – having seen it
 idaṃ vacanaṃ – this statement/utterance
 abruvi – he said
 pālimattam – as little as/as much as/only Pāli
 idhānītam – brought here (idha+ānītam)
 natthi – there is not (na+atthi)
 tathācariyavādā – true saying/teaching of the teachers (tatha+ācariya+yāda)
 bhinnarūpā – various/split forms
 na vijjare – are not known
 sīhalaṭṭhakathā – the Sinhalese commentaries
 suddhā – pure
 mahindena matimātā – by Mahinda of wise ideas (matī-wise, matā-of ideas/views)
 saṅgītittayaṃ – the three councils (saṅgīti+taya)
 ārūlha – ascended, gone up; come about, made done
 sammāsambuddhadessitam – the preachings/teachings of the Perfectly Self-Enlightened Buddha
 sārīputtādīgītaṅga – the recitals of Sāriputta and others also (sārīputta+ādi+gītā+ca)
 kathāmaggaṃ – a narrative/account
 samekkhiya – having looked for/considered
 katā sīhalabhāsāya – done/made/written in the Sinhalese language
 sīhalesu – among Sinhalese (people)
 pavattati – exists, is
 taṃ tattha gantvā sutvā – having gone there, heard it
 tvaṃ parivatteti – you translate
 māgadhaṇaṃ niruttīyā – in the language of Māgadha
 sā hoti – it is
 sabbalokahitāvahā – to carry welfare of all the world (sabba-all; loka-world; hita-welfare, benefit; āvaha-bringing, bearing)

Tittira Jātaka and Mahāvamsa – Mahiyaṅganāgamana 31-43 (lectured by ven. Vegama Piyaratana) 22nd of March 2011

Khuddaka Nikāya – Jātaka Atthakathā – 37. Tittirajātakavannanā

Pāli	Translation by E.B. Cowel
Atīte himavantappadese (hīmavantapasse) ekaṃ mahānigrodhaṃ upanissāya tayo sahāyā vihariṃsu – tittiro, makkaṭo, hatthīti.	Once on a time, hard by a great banyan-tree on the slopes of the Himalayas, there dwelt three friends,--a partridge, a monkey, and an elephant.
Te aññamaññaṃ agāravā apatissā asabhāgavuttino ahesuṃ.	And they came to lack respect and subordination one to another, and had no ordering of their common life.
Atha nesaṃ etadahosi “na yuttaṃ amhākaṃ evaṃ viharituṃ, yaṃnūna mayaṃ yo no mahallakataro, tassa abhivādanādīni karontā vihareyyāma”’ti.	And the thought came to them that it was not seemly for them to live in this way, and that they ought to find out which of their number was the senior and to honour him.
“Ko pana no mahallakataro”’ti cintentā ekadivasam “attheso upāyo”’ti	As they were engaged thinking which was the oldest, one day an idea struck them.
tayopi janā nigrodhamūle nisīditvā tittiro ca makkaṭo ca hatthiṃ pucchīsu	Said the partridge and the monkey to the elephant as they all three sat together at the foot of that banyan-tree,
“samma hatthi, tvaṃ imaṃ nigrodharukkhaṃ kīvappamāṇakālato paṭṭhāya jānāsī”’ti?	"Friend elephant, how big was this banyan when you remember it first?"

<i>So āha ‘‘sammā, ahaṃ taruṇapotakakāle imaṃ nigrodhagacchaṃ antarasatthīsu katvā gacchāmi, avattharivā</i>	Said the elephant, "When I was a baby, this banyan was a mere bush, over which I used to walk;
<i>ṭhitakāle ca pana me etassa aggasākhā nābhiṃ ghaṭṭeti,</i>	and as I stood astride of it, its topmost branches used just to reach up to my belly.
<i>evāhaṃ imaṃ gacchakālato paṭṭhāya jānāmi’’ti</i>	I've known the tree since it was a mere bush."
<i>puna ubhopi janā purimanayeneva makkaṭaṃ pucchimsu.</i>	Next the monkey was asked the same question by the other two;
<i>So āha ‘‘ahaṃ sammā makkaṭacchāpako samāno bhūmiyaṃ nisīditvā gīvaṃ anukkipitvā</i>	and he replied, "My friends, when I was a youngling, I had only to stretch out my neck as I sat on the ground,
<i>imassa nigrodhapotakassa aggaṅkure khādāmi, evāhaṃ imaṃ khuddakakālato paṭṭhāya jānāmi’’ti.</i>	and I could eat the topmost sprouts of this banyan. So I've known this banyan since it was very tiny."
<i>Atha itare ubhopi purimanayeneva tittiraṃ pucchimsu.</i>	Then the partridge was asked the same question by the two others;
<i>So āha ‘‘sammā, pubbe asukasmīṃ nāma ṭhāne mahānigrodharukkho ahoṣi,</i>	and he said, "Friends, of old there was a great banyan-tree at such and such a spot;
<i>ahaṃ tassa phalāni khādītva imasmīṃ ṭhāne vaccaṃ pātesim, tato esa rukkho jāto,</i>	I ate its seeds, and voided them here; that was the origin of this tree.
<i>evāhaṃ imaṃ ajātakālato paṭṭhāya jānāmi, tasmā ahaṃ tumhehi jātiyā mahallakataro’’ti.</i>	Therefore, I have knowledge of this tree from before it was born, and am older than the pair of you."
<i>Evaṃ vutte makkaṭo ca hatthī ca tittirapaṇḍitaṃ āhaṃsu</i>	Hereupon the monkey and the elephant said to the sage partridge,
<i>‘‘samma, tvaṃ amhehi mahallakataro, ito paṭṭhāya mayaṃ tava sakkāragarukāramānanavandanapūjanāni</i>	"Friend, you are the oldest. Henceforth you shall have from us acts of honour and veneration,
<i>ceva abhivādanapaccuṭṭhānaañjalikammāsāmicikammāni ca karissāma,</i>	marks of obeisance and homage, respect of word and deed, salutation, and all due homage;
<i>ovāde ca te ṭhassāma, tvaṃ pana ito paṭṭhāya amhākaṃ ovādānusāsanīyaṃ dadeyyāsi’’ti.</i>	and we will follow your counsels. You for your part henceforth will please impart such counsel as we need."
<i>Tato paṭṭhāya tittiro tesam ovādaṃ adāsi, sīlesu patiṭṭhāpesi, sayampi sīlāni samādiyi.</i>	Thenceforth the partridge gave them counsel, and established them in the Commandments, which he also undertook himself to keep.
<i>Te tayopi janā pañcasu sīlesu patiṭṭhāya aññamaññaṃ sagāravā sappatissā sabhāgavuttino hutvā jīvitapariyosāne devalokaparāyaṇā ahesuṃ.</i>	Being thus established in the Commandments, and becoming respectful and subordinate among themselves, with proper ordering of their common life, these three made themselves sure of rebirth in heaven at this life's close.

Vocabulary:

Atīte – in the past, long ago
hamavantapasse – at a side of Himalāyas
(himavantassa passaṃ himavantapassaṃ)
ekaṃ mahānigrodhaṃ – one great banyan tree
upanissāya – near, close by
tayo saḥāyā – three friends
vihariṃsu – they stayed/dwelled/lived (*vi*, pref. + root *hara*)
tittiro – partridge
makkaṭo – a monkey
hatthī – elephant
aññamaññaṃ – mutual, each other
(aññaṃ+aññaṃ)
agāravā – without respect/reverence

appatissā – without docility/obedience, rebelliously
asabhāgavuttino – without similarity in conduct/habits (*a+sabhāga+vuttino*, *bahubbīhi* s.)
ahesuṃ – they were
atha nesam etad ahoṣi – once they thought this way, 'then this was to them'
na yuttam amhākaṃ – not suitable/improper for us
evaṃ viharituṃ – living thus/this way
yannūna – well then, now let us, it would be good if
yo no mahallakataro – anyone of us who is the

eldest
mayaṃ tassa abhivādanādīni karontā – we worship etc. him
vihareyyāma – we would stay/dwell/live
ko pana no mahallakataro – however/but, who is the eldest of us
cintetvā – having thought
ekadivasaṃ – one day/time
atth'eso upāyo – that method/way is there (*atthi+eso*)
tayo'pi janā – indeed, (these) three individuals/creatures/living beings
hatthiṃ pucchimsu – they asked the elephant
samma - friend

nigrodharukkhaṃ – the banyan-tree
kīvaṃpamānakālato – how much/long time
(*kīva+pamāṇa+kāla+to*)
paṭṭhāya – beginning, from the time, since
jānāsi – you know
taruṇapotakakāle – when I was a young
youngling (*taruṇa+potaka+kāla*)
nigrodhagaccha – the banyan plant/bush/shrub
antarasatthīsu – between thighs (*antara*,
between ; *satthī*, thigh)
katvā gacchāmi – while I was going (?)
antataritvā – having crossed its end
ṭhitakāle ca pana – and even at the time of
standing/when I could stand
etassa aggasākhā – by its highest branches
me nābhiṃ – my navel
ghaṭṭeti – stroke/touched
ev'āhaṃ jānāmi – thus I know
imaṃ gacchakālato paṭṭhāya – since/from the
time this (was) a plant/shrub/bush
puna ubho janā – again, both the
beings/creatures
purimanayen'eva – indeed, in the previous
method/way (*purima+nayena+eva*)
makkācchāpakko – the monkey youngling
samāno – in the same way, equally, similarly
gīvaṃ anukkhīpitvā'va – even having not
stretched/raised the neck
imassa nigrodhapotakassa – of this young
banyan-tree

aggaṅkura – the highest sprouts/shoots/buds
(*agga+āṅkura*)
khādāmi – I eat
khuddakakālato paṭṭhāya – from the time (this
was) small
atha itare ubho – then the remaining two
pubbe askukasmiṃ nāma thāne – before at a
place of such and such name
ahosi – was
phalāni – fruits
etasmīṃ thāne – at that place, there
vaccaṃ pātesim – I was defecating (*vaccaṃ*,
excrement, feces ; *pātesim*, I caused to fall)
tato esa rukkho jāto – from there this tree was
born/arose
ajātakālato paṭṭhāya – from the time it was
(still) not born (*ajāta+kālato*)
tasmā – thus
tumhehi jātiyā mahallakataro – the eldest of
you by birth
evaṃ vutte – (when) it was said thus
tittirapaṇḍitaṃ – the wise partridge
amhehi – of us, among us
ito paṭṭhāya – from now/here, hence
mayam tava – we to you
sakkāragarukāramānanavandanapūjanāni –
honor/hospitality, esteem/honor,
reverence/respect, salutation/adoration,
offering/worship
c'eva – and even

abhivādanapaccutthānaañjalikammasāmicika
mmāni – salutation/bowing down, raising from
one's seat, lifting of folded hands in reverence,
proper course/friendly treatment
karissāma – we will do
ovāde te thassāma – we will follow/establish
ourselves in your advice
ovādānusāsaniyaṃ – instruction/advice and
admonition (*ovāda+anusāsaniyaṃ*)
dadeyyāsi – you should give
tato paṭṭhāya – since/from then
tesam – to them
ovādam adāsi – gave advice/admonition
sīlesu – in moral precepts
paṭiṭṭhāpesi – caused to be established
sayam'pi – even himself
sīlāni – moral precepts
samādiyi – observed, followed
pañcasīlesu paṭiṭṭhāya – being established in
five moral precepts
aññamaññaṃ sagāravā – revering/respecting
each other
sappatissā – docile, obedient
sabhāgavuttino – with similar habits/conduct
hutvā – having been
jīvitapariyosāne – at the conclusion/end of life
devalokaparāyaṇā – (finally)
finished/ended/were destined to heaven/gods'
world

Mahāvamsa – Pathamapariccheda - Mahiyaṅganāgamana 31-43

No.	Pāli	Translation by Wilhelm Geiger
31	<i>Nātho taṃ saṅkhipi cammaṃ, tadā devā samāgamuṃ; Tasmīṃ samāgame tesam, satthā dhammamedasayi.</i>	Then did the Saviour fold his rug of skin; the devas assembled, and in their assembly the Master preached them the doctrine.
32	<i>Nekesaṃ pāṇakoṭīnaṃ, dhammābhisamayo ahu; Saraṇesu ca sīlesu, ṭhitā āsuṃ asaṃkhiyā.</i>	The conversion of many kotis of living beings took place, and countless were those who came unto the (three) refuges and the precepts of duty.
33	<i>Sotāpattiphalaṃ patvā, sele sumanakūṭake; Mahāsumanadevindo, pūjīyaṃ yāci pūjīyaṃ.</i>	The prince of devas, Mahāsumana of the Sumanakūṭa mountain,' who had attained to the fruit of entering into the path of salvation, craved of him who should be worshipped, something to worship.
34	<i>Siraṃ parāmasitvāna, nīlāmalasiroruho; Pāṇimatteadā kese, tassa pāṇa hito jino.</i>	The Conqueror, the (giver of) good to living beings, he who had pure and blue-black locks, passing his hand over his (own) head, bestowed on him a handful of hairs.
35, 36	<i>So taṃ suvaṇṇacaṅgoṭa-varenādāya satthuno; Nisinnatṭhānaracite, nānāratanasāncaye. Sabbato sattaratane, te ṭhapetvā siroruhe; So indanīlathūpena, pidahesi namassi ca.</i>	And he, receiving this in a splendid golden urn, when he had laid the hairs upon a heap of many-coloured gems, seven cubits round, piled up at the place where the Master had sat, covered them over with a thupa of sapphire and worshipped them.
37, 38	<i>Parinibbutamhi sambuddhe, citakato ca iddhiyā; Ādāya jinagīvaṭṭhīm, thero sarabhūnāmako.</i>	When the Sambuddha had died, the thera named Sarabhu, disciple of the thera Sariputta, by his miraculous power received,

	<i>Therassa sārīputtassa, sisso āñīya cetiye; Tasmimīyeva thapetvāna, bhikkhūhi parivārīto.</i>	even from the funeral pyre, the collar-bone of the Conqueror and brought it hither (to Lañka), and, with the bhikkhus all around him, he there laid it in that same <i>cetiya</i> ,
39	<i>Chādāpetvā medavañña-pāsāñehi mahiddhiko; Thūpaṃ dvādasahatthuccaṃ, kārāpetvāna pakkami.</i>	covered it over with golden-coloured stones, and (then he), the worker of miracles, having made the thupa twelve cubits high, departed again from thence.
40	<i>Devānaṃpiyatissassa rañño bhātukumārako; Uddhacūlābhayo nāma, disvā cetiyamabbhutaṃ.</i>	The son of king Devanampiyatissa's brother, named Uddhaculabhaya saw the wondrous <i>cetiya</i>
41	<i>Taṃ chādāyivā kāresi, tiṃsahatthucca cetiyaṃ; Maddanto damīle rājā, tatraṭṭho duṭṭhagāmaṇi.</i>	and (again) covered it over and made it thirty cubits high. The king Duṭṭhagāmaṇi dwelling there while he made war upon the Damilas,
42	<i>Asītihatthaṃ kāresi, tassa kañcukacetiyaṃ; Mahiyaṅgaṇathūpoṃya-meso evaṃ patiṭṭhito.</i>	built a mantle <i>cetiya</i> over it eighty cubits high. Thus was the Mahiyangana-thupa completed.
43	<i>Evaṃ dīpaṃimamkatvā, manussārahamissaro; Uruvelamagā dhīro, uruvīra parakkamoti.</i>	When he had thus made our island a fit dwelling-place for men, the mighty ruler, valiant as are great heroes, departed for Uruvela.

Vocabulary:

Nātho – the Lord
sañkhipi – folded; contracted, shortened
cammaṃ – leather, skin
tadā – that time
devā – deities, gods
samāgamuṃ – gathered
tasmim samāgame – in that assembly
tesaṃ sathā dhammadesayī – the Master preached the Doctrine to them
nekesaṃ pāṇakoṭīnaṃ – as many as 10 millions of living beings
dhammābhisamayo ahu – were understanding the Doctrine
saraṇesu ca sīlesu ṭhitā āsum – were established in refuges and moral precepts
sotāpattiphalam patvā – having fell/attained to/reached the fruit of Stream Enterer
sele sumanakūtake – on the rock/mountain (called) Sumanakūtake
mahāsumanadevīdo – the ruler of gods Mahāsumana (*devi+indo*)
pūjīyaṃ – (from) the one who should be worshiped (i.e. the Buddha) ; something what should be worshiped
yāci – begged, asked for
siraṃ – the head (acc.)
parāmasitvāna – having touched
nīlāmalaṣīroruho – pure black/blue hair (*nīla+amala + sira, head + ruha, growing*)
pāṇimate kesa – handful of hair (*pāṇi, hand, palm + matta, measure, quantity*)
adā – gave
tassa – to him
pāṇahito – good/friendly to living beings
suvanṇacaṅgotavarenādāya – gave by/in

splendid/great(?), golden urn/pinnacle(?)
sathuno – of the Buddha
nisinnatthānaracite – on an arranged seat
nānāratanasañcaye – with many various gems, with a big variety of gems (*nānā, various, ratana, gems, sañcaya, accumulation, quantity*)
sabbato – in every respect, all round, from every side
sattaratane – with/of seven gems
te thapetvā sīroruho – having established/put that hair
indanīlathūpena – by a sapphire
thūpa/pagoda/mound
pidahesi – closed, covered
namassi – worshiped, saluted
parinibbutamhi sambuddhe – during/at the final *Nibbāna*/passing away of the Buddha
citakato – funeral pile, pyre
iddhiyā – by magical/psychic power
ādāya – having taken (ger. of *ādāti*)
jinagīvaṭṭhiṃ – the collar-bone/neck-bone of the Conqueror (*jina+gīva+atṭhiṃ*)
thero – elder (monk)
therassa – of elder (monk)
sisso – disciple
āñīya – having caused to bring
cetiye tasmim yeva thapetvāna – having kept them/it in the *cetiya/thūpa/pagoda* also
bhikkhūhi parivārīto – surrounded/followed by *Bhikkhus/monks*
chādāpetvā – having covered
medavaññapāsāñehi – on stones of (golden) fat color (*meda, fat; vañña, color; pāsāna, stone*)
mahiddhiko – one with great psychic/magical powers

dvādasahatthuccaṃ – twelve foot-cubits
kārapetvāna – having caused to do
pakkami – departed, went away, 'stepped forward'
devānaṃpiyatissassa rañño – of king Devanampiyatissa
bhātukumārako – brother's son/prince
uddhacūlābhayo nāma – called Uddhacūlābhaya
disvā taṃ cetiyaṃ abbhūtaṃ – having seen that wonderful cetiya/pagoda/mould
taṃ chādāyivā – having covered it
kāresi tiṃsahatthuccacetiyaṃ – has done/build/made *cetiya* of thirty foot-cubits
maddanto – crushed, subjugated, defeated, destroyed
damīle rājā – king of Tamils
tatraṭṭho – dwelling there (*tatra, there; atṭho=attho, from atthi* – stay, exist, be)
asītihatthaṃ kāresi – has done/made/build 80 foot-cubits
tassa kañcukacetiyaṃ – his mantle/covering *cetiya*
mahiyaṅgaṇathūpoṃyaṃ eso evaṃ patiṭṭhito – thus it was indeed established/completed as Mahiyaṅgaṇa
evaṃ dīpaṃ imaṃ katvā – having made/build thus the island
manussārahamissaro – the worthy/mighty(?) king of men; the Buddha (*manussā+araham+issaro*)
uruvelam agā – having gone to Uruvela
dhīro – the Wise (the Buddha)
uruvīraparakkamo – of large/eminent brave/heroic effort/exertion/endeavor

Thūpavaṃsa – Dhātugabba Rūpavaṇṇanākathā – Rasavāhinī, Suppabuddhakuṭṭhisuttaṃ, Vaṇṇupatha Jātaka and Mahāvaṃsa – Tatiyadhammasaṅgīti 237-240 (lectured by ven. Vegama Piyaratana) 31st of March, 2011

Thūpavaṃsa – Dhātugabba Rūpavaṇṇanākathā - Rasavāhinī

Pāli	Translation by Bimala Churn Law
<i>Rājā tesam vacanam sutvā yāvāhaṃ dhammaṃ suṇāmi- tāva adhivāsethāti te hatthasaññāya nivāresi</i>	When the king heard their words he refused them with a gesture of his hand, saying: “Wait as long as I listen to the doctrine.”
<i>saṅgho gaṇasajjhāyaṃ nivāresīti maññitvā sajjhāyaṃ ṭhapāpesi.</i>	The Order, thinking: “He is forbidding the recital in chorus”, had the recital stopped.
<i>Rājā kasmā bhante gaṇasajjhāyaṃ ṭhapethāti āha.</i>	The king asked: “Why do you stop the recital in chorus, Revered sirs?”
<i>Mahārāja tayā hatthasaññāya nivāritattāti.</i>	“Because you restrained us with a gesture of your hand, Your majesty.”
<i>Bhante tumhākaṃ saññaṃ nādāsim.</i>	“Revered sirs, I did not mean the gesture for you,
<i>Devatā chadevalokato cha rathe ānetvā attano attano devalokaṃ gantum yācanti</i>	<i>devatās</i> have brought six chariots from the six <i>deva</i> -worlds and each of them implores me to go to his own <i>deva</i> -world.
<i>tasmā tesam yāvāhaṃ dhammaṃ suṇāmi tāva āgamethāti saññaṃ adāsinti</i>	So I made a gesture saying, “Wait as long as I listen to the doctrine.”
<i>taṃ sutvā keci ayaṃ rājā maraṇabhayaabhito vippalapati,</i>	When the people heard this, some of them thought 'Frightened at the fear of death this king talks confusedly,
<i>marāṇato abhāyanaka satto nāma natthīti maññimsu.</i>	there is indeed not a being who is not afraid of death.'
<i>Tato abhayatthero āha</i>	Thereupon the Elder Abhaya said.
<i>kathaṃ mahārāja saddahitum sakkā cha devalokato cha rathā ānītāti</i>	'O great king! How could one believe that six chariots were brought from the six <i>deva</i> -world?'
<i>taṃ sutvā rājā ākāse pupphadāmāni khipāpesi.</i>	When the king heard this he had wreaths of flowers flung into the air.
<i>Tāni gantvā visuṃ rathadhure olambimsu</i>	These went and severally hung themselves on the poles of the chariots.
<i>mahājano ākāse olambantāni pupphadāmāni disvā nikkankho ahoṣi.</i>	When the multitude saw the wreaths of flowers hanging in the air they were no longer doubtful.

Vocabulary:

<i>Rājā</i> – king	<i>maññitvā</i> – thinking/deeming/considering	<i>nādāsim</i> – I did not give (<i>na+ādāsim</i>)
<i>tesam vacanam</i> – their words	<i>sajjhāyaṃ</i> – chanting	<i>devatā</i> – gods
<i>sutvā</i> – having heard	<i>ṭhapāpesi</i> – stopped	<i>chadevalokato</i> – from six deva-worlds
<i>yāvāhaṃ suṇāmi</i> – <u>as long as</u> I listen (<i>yāva+ahaṃ</i>)	<i>kasmā</i> – why	<i>cha rathe</i> – in six chariots
<i>dhammaṃ</i> – the doctrine	<i>bhante</i> – revered sirs (voc.)	<i>ānetvā</i> – having brought
<i>tāva adhivāsethāti</i> – <u>until then thus</u> wait/endure (<i>adhivāsetha+itī</i>)	<i>āha</i> – said	<i>attano attano devalokaṃ</i> – each of them to his own heaven/deva-world
<i>te nivāresi</i> – refused/restrained/prevented <u>them</u>	<i>mahārāja</i> – your majesty, great king	<i>gantum yācanti</i> – implore/beg/ask to <u>go</u>
<i>hatthasaññāya</i> – by the gesture of hand (<i>hattha</i> , hand; <i>saññāya</i> , by gesture)	<i>tayā hatthasaññāya</i> – by/with gesture of <u>your hand</u>	<i>tasmā</i> – so, therefore
<i>saṅgho</i> – the Order, <i>Saṅgha</i>	<i>nivāritattāti</i> – you <u>yourself</u> were <u>thus</u> stopping (<i>nivārita+attā+itī</i>)	<i>āgamethāti</i> – thus wait (<i>āgametha+itī</i>)
<i>gaṇasajjhāyaṃ</i> – recital in chorus; group-chanting	<i>tumhākaṃ</i> – to you (pl.)	<i>adāsinti</i> – I <u>thus</u> gave (<i>adāsim+itī</i>)
	<i>saññaṃ</i> – gesture	<i>keci ayaṃ</i> – some (people) (<i>ka</i> , who, what, which; <i>ayaṃ</i> , this person)

*rājā maranabhaya**bh**ito* – the king is afraid/frightened at the fear of death
vippalapati – wails/laments
maraṇato abhāyanaka satto nāma – such a being not afraid/frightened by death
nathīti – is not (*nathi*, is not; *iti*, sentence ending)
maññiṃsu – they thought/deemed/considered

tato – at that time, from then
abhayatthero – the elder **Abhaya**
saddahituṃ – to believe, believing, having faith
sakkā – able
ānītāti – are brought/carried (*ānīta+iti*)
ākāse – in heaven/sky
pupphadāmāni – garlands of flowers (sg. *pupphadāma*)

khipāpesi – caused to throw
tāni gantvā – they having gone/have gone
visuṃ – separately, individually, apart
rathadhure – on a yoke/shaft of carriages/vehicles
olambimsu – hung down, rest on (pres. *olambati*)
nikkaṅkho – without doubt, doubtless

Udānapāli – 5. Sonavaggo – 3. Suppabuddhakutthisuttam

Pāli	English translation by F. L. Woodward
<i>Atha kho bhagavā sabbāvantaṃ paraṃ cetasā ceto paricca manasākāsi</i>	Now the Exalted One, grasping with his mind the thoughts of all that assembly, said to himself:
‘ <i>ko nu kho idha bhabbo dhammaṃ viññātu</i> ’ <i>nti</i> ?	Who, I wonder, of those present is of growth to understand dhamma?
<i>Addasā kho bhagavā suppabuddhaṃ kuṭṭhiṃ tassam parisāyaṃ nisinnaṃ.</i>	And the Exalted One saw Suppabuddha, the leper, sitting in that assembly,
<i>Disvānassa etadahosi</i> – ‘ <i>ayaṃ kho idha bhabbo dhammaṃ viññātu</i> ’ <i>nti</i> .	and at the sight he thought: This one here is of growth to understand dhamma.
<i>Suppabuddhaṃ kuṭṭhiṃ ārabba ānupubbiṃ kathaṃ kathesi, seyyathidaṃ</i> –	So for the sake of Suppabuddha, the leper he gave a talk dealing in due order with these topics:
<i>dānakathaṃ sīlakathaṃ saggakathaṃ; kāmānaṃ ādīnaṃ okāraṃ saṅkilesaṃ; nekkhamme ānisaṃsaṃ pakāsesi.</i>	on almsgiving, virtue, the heaven world, of the danger, meanness and corruption of sense-desires, and the profit of getting free of them.
<i>Yadā bhagavā aññāsi suppabuddhaṃ kuṭṭhiṃ kallacittaṃ</i>	And when the Exalted One knew that the heart of Suppabuddha, the leper, was ready,
<i>muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ,</i>	softened, unbiassed, elated and believing,
<i>atha yā buddhānaṃ sāmukkaṃsika dhammadesanā taṃ pakāsesi</i> –	then he unfolded those dhamma-teachings which the awakened ones have themselves discovered, namely:
<i>dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ.</i>	Ill, arising, ending, the Way.
<i>Seyyathāpi nāma suddhaṃ vatthaṃ apagatakālakam sammadeva rajanaṃ paṭiggaṇheyya,</i>	Then just as a white cloth, free from stains, is ready to receive the dye,
<i>evameva suppabuddhassa kuṭṭhissa tasmimyeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi</i> –	even so in Suppabuddha, the leper, as he sat there in that very seat, arose the pure, stainless dhamma-sight, the knowledge that
‘ <i>yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma</i> ’ <i>nti</i> .	whatsoever is of a nature to arise, that also is of a nature to end.

Vocabulary:

Atha kho – then
bhagavā – the Exalted One
sabbāvantaṃ – all, entire
paraṃ – assembly
cetasā – mind (gen.)
ceto – mind
paricca manasākāsi – grasped with his mind (“made his mind understanding”)

(*manasa+akāsi*)
ko nu kho – then, who indeed
idha viññātu – may understand here
bhabbo – able, capable
addasā kho – indeed, He saw
suppabuddhaṃ kuṭṭhiṃ – the leper Suppabuddha
tassam parisāyaṃ – in that assembly

nisinnaṃ – sitting (adj.)
disvānassa – by seeing, having seen, at the sight
etadahosi – it was (to Him) like this; thus it occurred
ayaṃ kho – he indeed
ārabba – beginning with
ānupubbiṃ – according to order, in succession

<i>seyyathidaṃ</i> – as follows	hindrances/obstructions	<i>sammadeva</i> – properly, in completeness
<i>dānakathaṃ</i> – talk on generosity	<i>udaggacittaṃ</i> – elated/exultant/joyful mind	<i>rajanāṃ</i> – coloring, dye, dyeing
<i>silakathaṃ</i> – talk on morality	<i>pasannacittaṃ</i> – bright/please/purified mind	<i>paṭiggaṇheyya</i> – should receive
<i>saggakathaṃ</i> – talk on heaven	<i>atha yā</i> – then	<i>evameva</i> – even so (<i>evaṃ+eva</i>)
<i>kāmānaṃ ādīnavaṃ</i> – the drawbacks/dangers of sensual pleasures	<i>sāmuḅkaṃsika</i> – praised and worshiped (<i>sāma</i> , devotion, worship; <i>ukkaṃsati</i> – to exalt, praise)	<i>tasmiṃyeva āsane</i> – in that very seat
<i>okāraṃ</i> – lowliness, degradation	<i>dukkhaṃ</i> – suffering	<i>virajaṃ</i> – stainless, free from defilement
<i>saṅkilesaṃ</i> – impurity, defilement, corruption	<i>samudayaṃ</i> – origin, emergence (<i>saṃ+udayaṃ</i>)	<i>vītamalaṃ</i> – stainless
<i>nekkhamme ānisaṃsaṃ</i> – the profit/benefit of renunciation/getting free	<i>nirodhaṃ</i> – cessation, extermination, ending	<i>dhammacakkhuṃ</i> – the eye/seeing/knowing of <i>Dhamma</i>
<i>pakāsesi</i> – explained	<i>maggāṃ</i> – way, path	<i>udapādi</i> – arose
<i>aññāsi</i> – recognized, knew	<i>seyyathāpi</i> – just as	<i>yaṃ kiñci</i> – whatever, whatsoever
<i>kallacittaṃ</i> – ready mind (<i>kalla</i> – ready, proper, able; <i>cittaṃ</i> – mind, heart)	<i>suddaṃ vatthaṃ</i> – clean/white cloth	<i>samudayadhammaṃ</i> – emerging phenomenon
<i>muducittaṃ</i> – soft mind	<i>apagatakalakāṃ</i> – when removed; flawless (<i>apagata</i> – removed, free from; <i>kālaka</i> - time/stains)	<i>sabbaṃ taṃ</i> – all that
<i>vinīvaraṇacittaṃ</i> – mind free from		<i>nirodhadhammaṃ</i> – the ceasing/ending phenomenon

Khuddaka Nikāya – Jātaka Atthakathā – 2. Vannupatha Jātaka

Pāli	English Translation by E. B. Cowell
<i>Atīte kāsiraṭṭhe bārāṇasiyaṃ brahmadatte rajjaṃ kārente</i>	Once on a time when Brahmadatta was king in Benares in Kāsi
<i>bodhisatto sathavāhakule paṭisandhiṃ gahetvā vayappatto pañcahi sakaṭasatehi vaṇijjaṃ karonto vicarati.</i>	the Bodhisatta was born into a trader's family. When he was grown up, he used to travel about trading with 500 carts.
<i>So ekadā saṭṭhiyojanikaṃ marukantāraṃ paṭipajji.</i>	On one occasion he came to a sandy wilderness sixty leagues across,
<i>Tasmiṃ kantāre sukhumavālukā muṭṭhinā gahitā hatthe na tiṭṭhati,</i>	the sand of which was so fine that, when grasped, it slipped through the fingers of the closed fist.
<i>sūriyuggamanato paṭṭhāya aṅgararāsi viya uṇhā hoti, na sakkā akkamituṃ.</i>	As soon as the sun got up, it grew as hot as a bed of charcoal-embers and nobody could walk upon it.
<i>Tasmā taṃ paṭipajjantā dārudakatilataṇḍulādāni sakaṭehi ādāya rattimeva gantvā</i>	Accordingly, those traversing it used to take fire-wood, water, oil, rice and so forth on their carts, and only travelled by night.
<i>aruṇuggamane sakaṭāni parivaṭṭaṃ katvā matthake maṇḍapaṃ kāretvā</i>	At dawn they used to range their carts in a circle to form a laager, with an awning spread overhead,
<i>kālasseva āhāraḱkaṃ niṭṭhāpetvā chāyāya nisinnā divasaṃ khepetvā</i>	and after an early meal used to sit in the shade all the day long.
<i>atthaṅgate sūriye sāyamāsaṃ bhūñjitvā bhūmiyā sītālāya jātāya sakaṭāni yojetvā gacchanti,</i>	When the sun went down, they had their evening meal; and, so soon as the ground became cool, they used to yoke their carts and move forward.
<i>samuddagamanaśadisaṃeva gamanaṃ hoti.</i>	Travelling on this desert was like voyaging over the sea;
<i>Thalāniyāmaḱo nāma laddhuṃ vaṭṭati, so tāraḱasaññā sathāṃ tāreti.</i>	a 'desert-pilot,' as he was called, had to convoy them over by knowledge of the stars.

Vocabulary:

<i>Atīte</i> – in the past	<i>vayappatto</i> – having grown up/come into age	<i>marukantāraṃ</i> – sandy desert/wilderness
<i>kāsiraṭṭhe</i> – in the country Kāsi	<i>pañcahi sakaṭasatehi</i> – with 500 carts (<i>sakaṭa</i> – cart)	<i>paṭipajji</i> – entered upon, went along
<i>bārāṇasiyaṃ</i> - in Benares	<i>vaṇijjaṃ karonto</i> – while trading, being a merchant, making business	<i>tasmiṃ kantāre</i> – in that desert
<i>brahmadatte rajjaṃ kārente</i> – while/when Brahmadatta was king	<i>vicarati</i> – travels, walks, roams	<i>sukhumavālukā</i> – subtle sand
<i>sathavāhakule</i> – in trader's family	<i>so ekadā</i> – he, one day	<i>muṭṭhinā gahitā hatthe</i> – in fist-grasped hand, in closed fist of hand
<i>paṭisandhiṃ gahetvā</i> – having been born	<i>saṭṭhiyojanikaṃ</i> – 60 leagues/yojanas	<i>na tiṭṭhati</i> – does not stay/remain

sūriyuggamanato – rising sun, sun getting up
(*sūriya+uggamanato*)
paṭṭhāya – as soon as, when, from the time
aṅgārārāsi viya – like a bed of charcoalembers
unhā hoti – is hot
na sakkā akkamituṃ – impossible to be
tread/stepped upon
tasmā taṃ patipajantā – those who entered
it/there
dārudakatilataṅḍulādāni - wood, water,
sesamum seed/oil, rice, etc.
(*dāra+udaka+tila+taṅḍula+ādī*)
sakaṭehi ādāya – having put/taken in the carts
rattimeva gantvā – went at night, indeed
(*rattiṃ+eva*)

arunuggamane – at the appearance of the
reddish color before sunrise
sakaṭāni parivaṭṭaṃ katvā – having
made/arranged the carts in a circle
matthake maṇḍapaṃ kāretvā – having made a
“temporary shed” (over their) heads
kālasseva – very early
āhārakiccaṃ – the food-duties
niṭṭhāpetvā – having caused to finish, having
caused to carry out
chāvāya nisimā – sitting in a shade
divasaṃ khepetvā – having spent (whole) the
day
atthaṅgate – during disappearance, at
disappearance/leaving

sāyamāsaṃ bhuñjitvā – having eaten the
dinner/evening meal
bhūmiyā sītalāya jātāya – when the ground
cooled down, when the ground became cool
sakaṭāni – carts
yojetvā – having yoked/united
samuddagamanasādisameva – indeed, like a
sea-voyage (*samudda+gamana+sadisam+eva*)
thalaniyāmaḷo – desert-pilot, dry-ground leader
nāma – called; name
laddhum vaṭṭati – rightly received
so tāreti – he helps over/assists
tāraḷasaññā – by the view/perception of stars
satthaṃ – caravan; convoy

Mahāvamsa – Tatiyadhammasaṃgīti - 237-240

	Pāli	Translation from Wilhelm Geiger
237	<i>Taṃ sutvā mahārājā, dhammāsoko mahāyaso; Ekaṃ amaccaṃ pesesi, asokārāma muttamaṃ.</i>	When the great king, the famed Dhammasoka, was aware of this, he sent a minister to the splendid Asokarama,
238	<i>Gantvā’dhikaraṇaṃ etaṃ, vupasamma uposathaṃ; Kārehi bhikkhusaṅghena, mamā’rāme tuvaṃ iti.</i>	laying on him this command: 'Go, settle this matter and let the uposatha-festival be carried out by the community of bhikkhus in my arama.'
239	<i>Gantvāna sannipātetvā, bhikkhusaṅghaṃ so dummati; Uposathaṃ karoṭhāti, sāvesi rājasāsaṇaṃ.</i>	This fool went thither, and when he had called the community of bhikkhus together he announced the king's command: 'Carry out the uposatha-festival.'
240	<i>Uposathaṃ tittiyehi, na karoma mayaṃ iti; Avoca bhikkhusaṅgho taṃ, amaccaṃ mūlhamānaṃ.</i>	'We hold not the uposatha-festival with heretics,' the community of bhikkhus replied to that misguided minister.

Vocabulary:

Taṃ sutvā – having heard that
mahārājā – great king
dhammāsoko – the Dhammāsoka
(*dhamma+asoka*)
mahāyaso – of great fame
ekaṃ amaccaṃ – one minister
pesesi – sent
asokārāmamuttamaṃ – to the great monastery
of Asoka (*asoka+ārāmaṃ+uttamaṃ*)
gantvādhikaraṇaṃ etaṃ – that
supervision/attendance having gone

vupasamma – to quiet, extinguish, suppress,
remove
uposathaṃ – the *uposatha* festival
kārehi bhikkhusaṅghena – let it be done by the
community of *bhikkhus*
mamārāme – in my monastery (*mama+ārāme*)
tuvaṃ – thou, you
gantvāna – the one who has gone
sannipātetvā – having gathered
so dummati – he, the fool

uposathaṃ karoṭhāti – Do the *Uposatha!*
(*karoṭha+iti*)
sāvesi – announced, declared
rājasāsaṇaṃ – the king's order/command
tittiyehi – among heretics (?)
na karoma mayaṃ iti – we do not do
avoca bhikkhusaṅgho taṃ – said that
community of *bhikkhus/monks*
amaccaṃ mūlhamānaṃ – the minister of
misguided mind

Atthakathā - Samyutta Nikāya – Sagāthāvagga – 1. Devatāsamyutta – 4. Satullapakāyikavaggo – 1. Sabbhisuttavannanā

Pāli	English (translation by ven. Czech Saraṇa)
<i>Sambahulā kira samuddavāṇijā nāvāya samuddaṃ pakkhandiṃsu.</i>	Indeed, many sea-businessmen entered the sea by the ship.
<i>Te saṃkhittasaravegena gacchantiyā nāvāya sattame divase samuddamajjhe mahantaṃ uppātikaṃ pātubhūtaṃ, mahāūmiyo uṭṭhahitvā nāvaṃ udakassa pūrenti.</i>	They, having gone by the ship by the speed of a shortened arrow, on the seventh day in the middle of the sea a great cyclone appeared., big waves having risen, the ship filled with water.
<i>Nāvāya nimujjamānāya mahājano attano attano devatānaṃ nāmāni gahetvā āyācanādīni karonto paridevi.</i>	In the ship that has been sinking, the (great) people having taken names of each of their gods, they, while praying etc. lamented.
<i>Tesaṃ majjhe eko puriso – ‘atthi nu kho me evarūpe bhaye patiṭṭhā’ ti āvajjento attano parisuddhāni saraṇāni ceva sīlāni ca disvā yogī viya pallaṅkaṃ ābhujitvā nisīdi.</i>	In the midst of them, one person thinking “if there is such a fear, is there protection”, having seen(?) the pure refuges and moral precepts, like a yogin, having crossed (his) legs, sat down.
<i>Tamaṇaṃ itare sabhayakāraṇaṃ pucchiṃsu.</i>	He was asked by others about the reason of this this fearlessness.
<i>So tesaṃ kathesi – ‘āma, bho ahaṃ nāvaṃ abhirūhanadivase bhikkhusaṅghassa dānaṃ datvā saraṇāni ceva sīlāni ca aggahesiṃ, tena me bhayaṃ natthi’ ti.</i>	He told them: “yes, friends, I, on the day of embarking on the ship, having given alms to the community of monks, they gave me refuges and moral precepts and I accepted/took (them), thus there is no fear to me.
<i>Kiṃ pana sāmī etāni aññesampi vaṭṭantīti?</i>	Are they, truly, sir, suitable for others also?
<i>Āma vaṭṭantīti. Tena hi amhākampi dethāti.</i>	Yes, they are suitable. Then give them to us also.
<i>So te manusse sataṃ sataṃ katvā satta koṭṭhāse akāsi, tato pañcasīlāni adāsi.</i>	He, to the men, by hundreds thus in seven parts, did thus gave (them) the five precepts.
<i>Tesu paṭhamaṃ (jaṅgha)sataṃ gopphakamatte udake ṭhitaṃ aggahesi,</i>	Of those, the first took (it when) the water rose to the level of their ankles,
<i>dutiyam jānumatte, tatiyam kaṭimatte, catuttham nābhimatte,</i>	In the second in the level of knees, in the third in the level of stomach, the fourth in the level of navel,
<i>pañcamaṃ thanamatte, chaṭṭham galappamāṇe, sattamaṃ mukhena loṇodake pavisante aggahesi.</i>	In the fifth in the level of breasts, in the sixth in the level of the neck, in the seventh when the salty water was coming to mouth, they took (them).
<i>So tesaṃ sīlāni datvā – ‘aññaṃ tumhākaṃ paṭisaraṇaṃ natthi, sīlameva āvajjethā’ ti ugghosesi.</i>	He, having given them the moral precepts, proclaimed: “There is no other protection to you, being observing just these precepts.”
<i>Tāni sattapi (jaṅgha)satāni tattha kālaṃ katvā āsannaakāle gahitasīlaṃ nissāya tāvatiṃsabhavane nibbatiṃsu.</i>	Those seven hundreds having died there in the near time, by the support of taking the moral precepts they were born in the realm of Tāvatiṃsa.

Vocabulary

Sambahulā – many
kira – really, truly
samuddavāṇijā – sea-businessmen
nāvāya – by ship
samuddaṃ – to the great sea
pakkhandiṃsu – they jumped into, entered

saṃkhittasaravegena – by the speed of a shortened arrow
sattame divase – on the seventh day
samuddamajjhe – in the middle of the sea
uppātikaṃ – cyclone
pātubhūtaṃ – appeared

mahāūmiyo – big wave(s)
uṭṭhahitvā – having risen
nāvaṃ pūrenti – they fill the ship
udakassa – by water
nimujjamānāya – been sinking
mahājano – the (great) people

attano attano – each of them
devatānaṃ nāmāni – names of gods
gahetvā – having taken
āyācanādīni karonto – doing prayers etc.
(āyācana+ādīni)
paridevi – lamented
tesaṃ majjhe – in the middle of them
eko puriso – one person
atthi no kho me – indeed, is (there) even
evarūpe – in such
bhaye – in fear
patiṭṭha – help, support
āvajjento – being thinking (p. part.)
parisuddhāni – very pure, purified
saraṇāni – refuges, refuge in the Buddha,
Dhamma and Saṅgha
ceva – and even (ca+eva)
sīlāni – the moral precepts
disvā – having seen
yogī viya – like a yogi, like a meditating person
pallaṅkaṃ ābhujitvā – having bended (the legs)
crosswise
nisīdi – sat down
tamaṃ – by others to him (taṃ+tenaṃ)
abhaya-kāraṇaṃ – the reason for fearlessness
pucchimsu – asked

kathesi – he said
āma – yes
bho – friend
abhirūhanadvise – on the day of embarking
aggahesiṃ – took, accepted
natthīti – indeed, is not (natthi+iti)
kiṃ vaṭṭantīti – is that suitable (vaṭṭanti+iti)
sāmi – lord, sir
tena hi – in that case, indeed; then
amhākampi – also to us (amhākam+ipi)
dethāti – give (detha+iti)
so te manusse – he to those people
sataṃ sataṃ – by hundreds
satta koṭṭhāse – in seven parts
akāsi – did
tato adāsi – thus he gave
jaṅgha – leg from knee to ankle
paṭhamaṃ – first
gopphakamate – to the level of ankles
udake ṭhitam – of the standing/risen water
aggahesi – (they) took
dutiyaṃ – second
jānumatte – in the level of knees
tatiyaṃ – third
kaṭimate – in the level of stomach
catuttham – fourth

nābhimatte – in the level of navel
pañcamam – fifth
thanamate – in the level of breasts
chaṭṭham – sixth
galappamāne – in the level of neck (gala,
neck;pamāne – in the level, measure)
sattamaṃ – seventh
mukhena – by mouth, to the mouth
loṇodake – the salty water (loṇa+udaka)
pavisante – when it was coming
datvā – having given
aññaṃ – different
tumhākaṃ – to you (pl.)
paṭisaraṇaṃ – refuge, help
sīlameva – just the morality (sīlaṃ+eva)
āvajjethāti – observe (āvajjetha+iti)
ugg hosesi – exclaimed, proclaimed
tāni sattapi satāni – those seven hundred
tattha – there
kālaṃ katvā – having died
āsannakāle – in the near time (āsanna+kāle)
gahitasīlaṃ nissāya – due to/because of taking
the morality
āvatiṃsabhavane – in the Tāvatiṃsa realm
nibbattimsu – they were born

Vinaya Piṭaka – Mahāvaggapāli – 2. Uposathakkhandhako – 3. Vassūpanāyikakkhandhako – 107. Vassūpanāyikānujānanā

Pāli	English (translation by I. B. Horner)
<i>Tena samayena buddho bhagavā rājagahe viharati veluvane kalandakanivāpe.</i>	At one time the awakened one, the Lord was staying at Rājagaha in the Bamboo Grove at the squirrels' feeding place.
<i>Tena kho pana samayena bhagavatā bhikkhūnaṃ vassāvāso apaññatto hoti.</i>	Now at that time (the use of) a rains-residence for monks had not come to be laid down by the Lord.
<i>Teidha bhikkhū hemantampi gimhampi vassampi cārikaṃ caranti.</i>	So these monks walked on tour during the cold weather and the hot weather and the rains.
<i>Manussā ujjhāyanti khiyyanti vipācenti –</i>	People looked down upon, criticised, spread it about, saying:
<i>‘kathañhi nāma samaṇā sakyaputtiyā hemantampi gimhampi vassampi cārikaṃ carissanti,</i>	‘How can these recluses, sons of the Sakyans, walk on tour during the cold weather and the hot weather and the rains,
<i>haritāni tiṇāni sammaddantā, ekindriyaṃ jīvaṃ viheṭhentā,</i>	Trampling down the crops and grasses, injuring life that is one-faculted,
<i>bahū khuddake pāṇe saṅghātaṃ āpādentā.</i>	And bringing many small creatures to destruction?
<i>Ime hi nāma aññatitthiyā durakkhātadhammā vassāvāsaṃ allīyissanti saṅkasāyissanti.</i>	Shall it be that those members of other sects, whose rules are badly kept, cling to and prepare a rains-residence,
<i>Ime hi nāma sakuntakā rukkhaggesu kulāvakāni karitvā vassāvāsaṃ allīyissanti saṅkasāyissanti [saṅkāsāyissanti (sī. syā.)].</i>	Shall it be that these birds, having made their nests in the tree-tops, cling to and prepare a rains-residence,
<i>Ime pana samaṇā sakyaputtiyā hemantampi gimhampi vassampi cārikaṃ caranti,</i>	While these recluses, sons of the Sakyans walk on a tour during the cold weather and the hot weather and the rains,
<i>haritāni tiṇāni sammaddantā, ekindriyaṃ jīvaṃ viheṭhentā,</i>	Trampling down the crops and grasses, injuring life that is one-faculted

<i>bahū khuddake pāṇe saṅghātaṃ āpādentā</i> ’’ti.	And bringing many small creatures to destruction?’’
<i>Assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khiyyantānaṃ vipācentānaṃ.</i>	Monks heard these people who looked down upon, criticised, spread it about.
<i>Atha kho te bhikkhū bhagavato etamatthaṃ ārocesum.</i>	Then these monks told this matter to the Lord.
<i>Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammiṃ kathaṃ katvā bhikkhū āmantesi –</i>	Then the Lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:
‘‘ <i>anujānāmi, bhikkhave, vassaṃ upagantu</i> ’’nti.	‘‘I allow you, monks, to enter upon the rains.’’
<i>Atha kho bhikkhūnaṃ etadahosi –</i>	Then it occurred to these monks:
‘‘ <i>kadā nu kho vassaṃ upagantabba</i> ’’nti?	‘‘Now, when should the rains be entered upon?’’
<i>Bhagavato etamatthaṃ ārocesum.</i>	They told this matter to the Lord.
<i>Anujānāmi, bhikkhave, vassāne vassaṃ upagantunti.</i>	(He said:) ‘‘I allow you, monks, to enter upon the rains in the rainy season.’’

Vocabulary

<p><i>Tena samayena</i> – at one time/occasion <i>buddho bhagavā</i> – the Awakened One, the Exalted One <i>viharati</i> – dwells, stays <i>veḷuvane</i> – in the bamboo grove <i>kalandakanivāpe</i> – at the squirrels’ feeding place <i>tena kho pana samayena</i> – indeed, even at that time <i>bhagavatā</i> – by the Exalted One <i>vassāvāso</i> – rains-residence (<i>vassa</i>+<i>āvāso</i>) <i>apaññatto hoti</i> – was not laid down <i>teidha</i> – thus those <i>hemantampi</i> – also in the cold weather <i>gimhampi</i> – also in the hot weather <i>vassampi</i> – also in the rains as well <i>cārikaṃ caranti</i> – they walk on tour <i>manussā</i> – by the people <i>ujjhāyanti</i> – they grumble, they are annoyed <i>khiyyanti</i> – they become vexed <i>vipācenti</i> – they become irritated <i>kathaṃhi nāma</i> – how is it (<i>kathaṃ</i>+<i>hi</i>)</p>	<p><i>samaṇā sakyaputtiyā</i> – the recluses, sons of Sakyans <i>haritāni</i> – green, fresh <i>tiṇāni</i> – grass <i>sammaddantā</i> – trampling down, crushing (<i>saṃ</i>+<i>madda</i>) <i>ekindriyaṃ</i> – with one <u>sense faculty</u> (<i>eka</i>+<i>indriyaṃ</i>) <i>jīvaṃ</i> – life <i>viheṭṭentā</i> – vexing, oppressing, hurting <i>bahū khuddake pāṇe</i> – many small lives (gen.) <i>saṅghātaṃ</i> – killing, murder <i>āpādentā</i> – bring, bring into <i>ime hi nāma</i> – indeed, there are these <i>aññatitthiyā</i> – members of other sects, other heretical teachers <i>durakkhātadhammā</i> – of wrongly pronounced teachings; badly keeping precepts <i>allīyissanti</i> – they will cling/stick to (from <i>allīyati</i>) <i>saṅkasāyissanti</i> – they will keep still; prepare (from <i>saṅkasāyissanti</i>)</p>	<p><i>sakuntakā</i> – birds <i>rukkhaggesu</i> – on the branches of trees <i>kulāvakāni karitvā</i> – having made nests <i>assosum kho</i> – having heard <i>atha kho</i> – then <i>etamatthaṃ</i> – that matter (<i>etaṃ</i>+<i>atthaṃ</i>) <i>ārocesum</i> – they told/said <i>etasmiṃ nidāne</i> – in that source/origin/cause <i>etasmiṃ pakaraṇe</i> – in that occasion <i>dhammiṃ kathaṃ katvā</i> – having given reasoned talk <i>bhikkhū āmantesi</i> – addressed the monks <i>anujānāmi</i> – I allow <i>vassaṃ</i> – the rains <i>upagantunti</i> – to enter upon (<i>upagantum</i>+<i>iti</i>) <i>bhikkhūnaṃ</i> – to the monks <i>etadahosi</i> – this occurred <i>kadā nu kho</i> – indeed, when <i>upagantabbanti</i> – should be entered upon (<i>upagantabbam</i>+<i>iti</i>) <i>vassāne</i> – in the rains, in the rainy season</p>
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Parābhavasuttaṃ, Aṅguttara Nikāya Aṭṭhakathā – Nidānasuttavaṇṇanā (lectured by ven. Piyaratana) 3rd of May, 2011

Khuddaka Nikāya – Suttanipātapāli – 1. Uragavaggo – 6. Parābhavasuttam

Pāli	English translation by K. R. Norman
‘‘ <i>Suvijāno bhavaṃ hoti, suvijāno parābhavo;</i>	‘‘The successful one is easy to know; the unsuccessful one is easy to know.’’
<i>Dhammakāmo bhavaṃ hoti, dhammadessī parābhavo</i> ’’.	The successful one loves the doctrine; the unsuccessful one hates the doctrine.’’
‘‘ <i>Asantassa piyā honti, sante na kurute piyaṃ;</i>	‘‘Bad men are dear to him; he does not hold good men dear.’’

<i>Asataṃ dhammaṃ roceti, taṃ parābhavato mukhaṃ</i> ’.	He approves of the bad men's (evil) doctrine. That is the cause of the unsuccessful (man).”
‘ <i>Niddāsīlī sabhāsīlī, anuṭṭhātā ca yo naro;</i>	“If any man is fond of sleep, fond of society, and does not exert himself,
<i>Alaso kodhapaññāno, taṃ parābhavato mukhaṃ</i> ’	(but) is lazy, and has anger as a characteristic, that is the cause of the unsuccessful (man).”
‘ <i>Yo mātaraṃ [yo mātaraṃ vā (sī. syā. kaṃ. pī.)] pitaraṃ vā, jiṇṇakaṃ gatayobbanam; Pahu santo na bharati, taṃ parābhavato mukhaṃ</i> ’.	“If anyone, (although) being able, does not support his mother or father when they are old and past their youth, that is the cause of the unsuccessful (man).”
‘ <i>Yo brāhmaṇaṃ [yo brāhmaṇaṃ vā (sī. syā. kaṃ. pī.)] samaṇaṃ vā, aññaṃ vāpi vanibbakaṃ; Musāvādena vañceti, taṃ parābhavato mukhaṃ</i> ’.	“If anyone by speaking falsely deceives a brahman or ascetic or even another mendicant, that is the cause of the unsuccessful (man).”
‘ <i>Pahūtavitto puriso, sahirañño sabhojano;</i>	“A man with abundant wealth, having gold (and) food,
<i>Eko bhuñjati sādūni, taṃ parābhavato mukhaṃ</i> ’.	Enjoys his dainties alone. That is the cause of the unsuccessful (man).”
‘ <i>Jātithaddho dhanatthaddho, gottatthaddho ca yo naro;</i>	“If any man, being haughty because of his birth, wealth, and clan,
<i>Saññātiṃ atimaññeti, taṃ parābhavato mukhaṃ</i> ’.	Despises his own relative, that is the cause of the unsuccessful (man).”
‘ <i>Itthidhutto surādutto, akkhadhutto ca yo naro;</i>	“If any man, being a rogue with women, drink, and dice,
<i>Laddhaṃ laddhaṃ vināseti, taṃ parābhavato mukhaṃ</i> ’.	Squanders whatever he has received, that is the cause of the unsuccessful (man).”
‘ <i>Sehi dārehi asantuṭṭho [dārehyasantuṭṭho (ka.)], vesiyāsu padussati [padissati (sī.)];</i>	Being dissatisfied with his own wife, he is seen among prostitutes,
<i>Dussati [dissati (sī. pī.)] paradāresu, taṃ parābhavato mukhaṃ</i> ’.	(and) he is seen among other men's wives. That is the cause of the unsuccessful (man).”
‘ <i>Aṭṭayobbano poso, āneti timbarutthaniṃ;</i>	“A man past his youth brings home (a girl) with breasts like timbaru fruit.
<i>Tassā issā na supati, taṃ parābhavato mukhaṃ</i> .’	He cannot sleep for jealousy of her. That is the cause of the unsuccessful (man).”

Vocabulary

Suvijāno – easy to know
bhavaṃ – successful one
parābhavo – unsuccessful one, failed one
dhammakāmo – one who loves the law/doctrine/Dhamma
dhammadessī – one who hates the law/doctrine/Dhamma
asantassa – bad men, wicked
piyā – dear
sante – the good men
na kurute piyaṃ – no likeness is done
asataṃ dhammaṃ – the bad men's (evil) doctrine
mukhaṃ – cause
niddāsīlī – fond of sleep
sabhāsīlī – fond of society
anuṭṭhātā – without exertion/striving
(an+uṭṭhātā)

naro – man
alaso – lazy
kodhapaññāno – with anger as characteristic
mātaraṃ – mother
pitaraṃ – father
jiṇṇakaṃ – old person
gatayobbanam – past youth (*gata+yobbana*)
pahū santo – being able
samaṇaṃ – ascetic
aññaṃ – different, others
vāpi – or even (*vā+ipi*)
vanibbakaṃ – mendicant, pauper
musāvādena – by false speech
vañceti – deceives
pahūtavitto – of abundant wealth/property (adj. +n. → *kam.s.*)
pusiso – person
sahirañño – possessing gold

sabhojano – with food
eko – alone
bhuñjati – eats, enjoys
sādūni – things that are pleasant/sweet; dainties
jātithaddho – proud/haughty of one's birth
dhanatthaddho – proud/haughty of wealth
gottatthaddho – proud/haughty of clan
saññātiṃ – own relatives
atimaññeti – despises
itthidhutto – one who indulges with women; rogue with women } *ithissu dhutto*)
surādutto – drunkard
akkhadutto – gambler
laddhaṃ laddhaṃ – whatever one has received
vināseti – destroys; squanders
sehi dārehi – one's own wife
asantuṭṭho – dissatisfied
vesiyāsu – among prostitutes

padussati – does wrong, is corrupted
 padissati – is seen
 dussati – offends, becomes corrupted
 dissati – is seen
 paradāresu – among other's women

atītayobbano – past youth (atītaṃ yobbanam
 yenaso atītayobbano)
 poso – man
 āneti – brings (home)
 timbarutthaniṃ – one with timbaru breasts

(timbaru = indian persimmon; diospyrus
 embryopteris)
 tassā issā – jealousy for her
 na supati – does not sleep

Āṅuttara Nikāya Aṭṭhakathā (Manorathapūranī) – Tikanipāta – 1. Pathamapannāsakam – 4. Devadūtavaggo – 4. Nidānasuttavannanā

Pāli	English translation by ven. Czech Saraṇa
<i>Madhuaṅgaṇagāme kira eko damiḷadovāriko pātova baḷisaṃ ādāya gantvā</i>	In the Madhuaṅgana (Honey-Woman) village, truly a Tamil gatekeeper, early in the morning having taken the fish-net and went
<i>macche vadhitvā tayo koṭṭhāse katvā ekena taṇḍulaṃ gaṇhāti, ekena dadhiṃ, ekaṃ pacati.</i>	And having killed fish he separated them to three parts, (from which) one takes with rice, second with curd and third he cooks.
<i>Iminā nīhārena paññāsa vassāni pāṇātipātakammaṃ katvā aparabhāge mahallako anuṭṭhānaseyyaṃ upagacchati.</i>	This way having done the action of killing living beings for fifty years, later on he reached (the level of) an old man lying unable to get up.
<i>Tasmim khāṇe girivihāravāsī cūḷapiṇḍapātikatissatthero</i>	At that moment the elder Cūḷapiṇḍapātikatissa, who stayed in a cave,
<i>‘mā ayaṃ satto mayi passante nassatū’ ti gantvā tassa gehadvāre aṭṭhāsi.</i>	(said) “may this being not come to destruction without seeing me” and went and stood at the door of (his) home.
<i>Athassa bhariyā, ‘sāmi thero āgato’ ti ārocesi.</i>	His wife said: “husband, an elder arrived.”
<i>Ahaṃ paññāsa vassāni therassa santikaṃ na gatapubbo,</i>	Before I was not visited by an elder for fifty years,
<i>katarena me guṇena thero āgamissati, gacchāti taṃ vadathāti. Sā ‘aticchatha, bhante’ ti āha.</i>	By what virtue will come the elder, tell him to go. She said “go (elsewhere), sir.”
<i>Thero ‘upāsakassa kā sarīrappavattī’ ti pucchi.</i>	The elder asked “How is the body of the lay person.”
<i>Dubbalo, bhanteti.</i>	Weak, lord.
<i>Thero gharaṃ pavisitvā satim uppādetvā ‘sīlaṃ gaṇhissasī’ ti āha.</i>	The elder, having entered the house, established mindfulness and said “will you take the moral precepts.”
<i>Āma, bhante, dethāti.</i>	Yes, lord, give.
<i>Thero tūṇi saraṇāni datvā pañca sīlāni dātuṃ ārabhi.</i>	The elder, having given the refuges, started to give the five precepts.
<i>Tassa pañca sīlānīti vacanakāleyeva jivhā papati.</i>	At the time of saying the five precepts his tongue fell down.
<i>Thero ‘vaṭṭissati ettaka’ nti nikkhamitvā gato.</i>	The elder (said) “this is enough” and went away.
<i>Sopi kālaṃ katvā cātumahārājikabhavane nibbatti.</i>	He, indeed, having died was born in the realm of Four Great Kings (Cātumahārājika).
<i>Nibbattakkhaṇeyeva ca ‘kiṃ nu kho kammaṃ katvā mayā idaṃ laddha’ nti āvajjento</i>	And at the moment of being born, he thought “which action having done I have received this.”
<i>theraṃ nissāya laddhabhāvaṃ ṇatvā devalokato āgantvā therāṃ vanditvā ekamantaṃ aṭṭhāsi.</i>	Having perceived/known (that) the received existence was because of the elder, having left from the heaven he saluted the elder and stood on one side.
<i>‘Ko eso’ ti ca vutte ‘ahaṃ, bhante, damiḷadovāriko’ ti āha.</i>	For saying “Who are you” (he) said “I am, lord, the Tamil gatekeeper.

<i>Kuhiṃ nibbattosīti?</i>	Where have you been born?
<i>Cātumahārājikesu, bhante, sace me ayyo pañca sīlāni adassa, upari devaloke nibbatto assaṃ.</i>	In the <i>Cātumahārājika</i> , lord. If the master give me the five precepts, I will be born in the upper heaven.
<i>Ahaṃ kiṃ karissāmi, tvaṃ gaṇhituṃ nāsakkhi, puttakāti.</i>	What will I do, you cannot take, dear son.
<i>So therāṃ vanditvā devalokameva gato.</i>	He, having saluted the elder, went just to the heaven.

Vocabulary:

Madhuaṅgaṇagāme – in the Madhuaṅgana (Honey-Woman) village
kira – truly
eko damīladovāriko – one gatekeeper
pātova – early in the morning
baḷisaṃ – fish-net
ādāya – having taken
gantvā – having gone
macche vadhitvā – having killed fish
tayo koṭṭhāse katvā – having made in three pieces/portions
ekena – with one
taṇḍulaṃ – rice-grain; rice
dadhiṃ – curd
pacati – cooks
iminā nīhārena – in this way
paññāsa vassāni - 50 years
pāṇātipātakammaṃ – the act of destroying life/killing
aparabhāge – later on, 'in the next part'
mahallako – old man
anuthānaseyyaṃ – lying unable to get up
upagacchati – approaches, arrives, reaches
tasmiṃ khane – at that moment, at that time
gīrivihāravāsī – one living in cave
dwelling/residence
cūḷapīṇḍapātīkatissatthero – the elder
Cūḷapīṇḍapātīkatissa ('small, first born, Alms-Rounder')
mā nassatū – may not be destroyed/come to destruction
ayaṃ satto – this being
mayi passante – seeing me
tassa gehadvāre – at the door of his house
aṭṭhāsi – stood
athassa bhariyā – his wife
sāmi – lord, husband

thero āgato – the elder has come
ārocesi – said
santikaṃ – near, close
ahaṃ na gatapubbo – I was not approached/visited before
katarena – by which
me guṇena – quality/virtue of me
āgamissati – will come/arrive
gacchāti – go (elsewhere)
taṃ vadathāti – tell him
sā – she
aticchatha – go elsewhere (*ati+rcchati*)
upāsakassa – of the lay person
kā – how
sarīrappavattī – the body goes on/exists
dubbalo – weak (*du+balō*)
gharaṃ – to the house
pavisitvā – having entered
satim uppadetvā – having established mindfulness
sīlagaṇhissasi – you will take morality
āha – said
āma – yes
bhante – lord
dethāti – give
tīṇi saraṇāni – three refuges
datvā – having given
dātum ārabhi – started to give
vacanakāleyeva – indeed, at the time of saying (*vacana+kāle+yeva*)
jivhā – tongue
papati – falls down
vaṭṭissati – behoves, is right; is enough
ettaka – this much
nikkhamitvā – having left/went away
gato – is gone
sopi – he, indeed (*so+api*)

kālaṃ katvā – having dead
cātumahārājikabhavane – in the realm of Four Gods (*Cātumahārājika*)
nibbati – is born
nibbattakkhaṇeyeva – at the moment of being born
kiṃ nu kho kammaṃ – indeed, of which actions/deed
katvā – having done
mayā laddha – received to me
idaṃ – this
āvajjento – thought
nissāya – due to, because of
laddhabhāvaṃ – receiving the existence
ñātvā – having known
devalokato – from the heaven/*deva* world
vanditvā – having saluted/worshipped
ekamantaṃ – on one side
aṭṭhāsi – stood
ko eso – who are you
vutte – on saying
kuhiṃ – where
nibbattosi – you were born
sace – if
me – to me
ayyo – the lord
adassa – will/would give
upari devaloke – in the higher heaven/*deva* world
nibbatto assaṃ – I will be born
kiṃ karissāmi – what will I do
tvaṃ – you
gaṇhituṃ – to take
nāsakkhi – cannot
puttaka – young/small/dear son
devalokameva – just to the *deva* world

Dhammapada – Kosambakavatthu (A), Mahāvaggapālī – Vassūpanāyikānujānanā, Aṅguttara Nikāya – Mettāsuttaṃ (lectured by ven. Piyaratana) 10th of May, 2011

Khuddaka Nikāya Atthakathā – Dhammapada – Pathama bhāgo – 5. Kosambakavatthu (A)

Pāli	Translation by E.W. Burlingame
<i>Kosambivāsinopi kho upāsakā vihāraṃ gantvā satthāraṃ apassantā ‘kuhiṃ, bhante, satthā’ ti pucchitvā</i>	When the lay brethren resident at Kosambi went to the monastery and failed to see the Teacher, they asked, “Reverend Sirs, where has the Teacher gone?”
<i>‘pārileyakavanasaṇḍaṃ gato’ ti.</i>	“To Pārileyaka Forest.”
<i>‘Kiṃ kāraṇā’ ti?</i>	“For what reason?”

“Amhe samagge kātuṃ vāyami, mayaṃ pana na samaggā ahumhā”’ti.	“He strove to reunite us, but we would not be reunited.”
“Kiṃ, bhante, tumhe satthu santike pabbajitvā tasmim̃ sāmaggim̃ karonte samaggā nāhuvatthā”’ti?	“Do you mean, Reverend Sirs, that after receiving admission as monks at the hands of the Teacher, you refused to agree when he asked you to do so?”
“Evamāvuso”’ti.	“Precisely so, brethren.”
“Manussā ime satthu santike pabbajitvā tasmim̃ sāmaggim̃ karontepi samaggā na jātā,	People said, “These monks, after receiving admission at the hands of the Teacher, were unwilling to patch up their differences when the Teacher asked them to do so.
mayaṃ ime nissāya sathhāraṃ daṭṭhuṃ na labhimhā,	It's all their fault that we were unable to see the Teacher.
imesaṃ neva āsanaṃ dassāma, na abhivādanādīni karissāmā”’ti	To these monks, assuredly, we will neither give seats nor offer respectful salutations or other civilities.”
tato paṭṭhāya tesam̃ sāmīcimattampi na karimsu.	And from that time on they showed them not so much as a sign of civility.
Te appāhāratāya sussamānā katipāheneva ujukā hutvā aññamaññaṃ accayaṃ desetvā khamāpetvā	The monks got so little food that they were nearly famished, and it required only a few days to bring them to a better state of mind. Then they confessed their sins, one to another, asked to be pardoned, and said,
“upāsakā mayaṃ samaggā jātā, tumhepi no purimasadisā hoṭhā”’ti āhaṃsu.	“Brethren, we are reconciled; be to us as before.”

Vocabulary

Kosambiyāsīnopi – even those resident in Kosambī

kho – indeed, surely

vihāraṃ gantvā – having gone to the monastery

sathhāraṃ – the Teacher (acc.)

apassantā – not seeing, unable/failing to see

kuhiṃ – where

sathhā – the Teacher (nom.)

pucchitvā – having asked

pārīleyyakavanasandam – Pārīleyyaka jungle thicket

gato – having gone, one who is gone

kiṃ kāraṇā – why, for what reason

amhe samagge kātuṃ – unite us, make us united

vāyami – tried/strove

mayaṃ ahumhā – we became (*ahumhā* from *bhavati*)

na samaggā – not united

kiṃ – what, do you mean

tumhe pabbajitvā – you having gone forth, you having gone to homelessness

satthu santike – at/near/under the Teacher

tasmim̃ sāmaggim̃ karonte – in/at/during his unifying

samaggā nāhuvatthā – did not become united (*na+ahuvattha* – from *bhavati*)

evamāvuso – (it is) thus, brother (*evaṃ+āvuso*)

manussā – people

na jātā – did not become

ime nissāya – because of this

sathhāraṃ – the Teacher (acc.)

daṭṭhuṃ – to see

na labhimhā – we do not receive/get

imesaṃ – to these

neva āsanaṃ – neither seat

dassāma – we will give

na abhivādanādīni – not/neither worship etc./and so on (acc.)

karissāma – we will do

tato paṭṭhāya – thus having begun, from that on, since that time

tesam̃ – to them

sāmīcimattampi – even a proper measure of

friendly treatment

na karimsu – they did not do

appāhāratāya – taking little food (*appa+āhāretī*)

sussamānā – withering (from *sussati*)

katipāheneva – even in few days (*katipāha+en+eva*)

ujukā hutvā – becoming straight/upright; coming to a better state of mind

aññamaññaṃ – one to another

accayaṃ desetvā – having confessed their faults

khamāpetvā – being pardoned

upāsakā – lay people (nom. or voc.)

mayaṃ – we

samaggā jātā – became united

tumhepi – also you

no – us

purīmaśadisā – like/as before/early

hoṭhā – become (imper., from *bhavati*)

āhaṃsu – they said

Vassūpanāyikānujānanā

Pāli	English translation by I.B. Horner
<i>Tena samayena buddho bhagavā rājagahe viharati veḷuvane kalandakanivāpe.</i>	At one time the awakened one, the Lord was staying at Rājagaha in the Bamboo Grove at the squirrels' feeding place.
<i>Tena kho pana samayena bhagavatā bhikkhūnaṃ vassāvāso apaññatto hoti.</i>	Now at that time (the use of) a rains-residence for monks had not come to be laid down by the Lord.
<i>Teidha bhikkhū hemantampi gimhampi vassampi cārikaṃ caranti.</i>	So these monks walked on tour during the cold weather and the hot weather and the rains.
<i>Manussā ujjhāyanti khiyyanti vipācenti –</i>	People looked down upon, criticised, spread it about, saying:
<i>‘‘kathañhi nāma samaṇā sakyaputtiyā hemantampi gimhampi vassampi cārikaṃ carissanti,</i>	‘‘How can these recluses, sons of the Sakyans, walk on tour during the cold weather and the hot weather and the rains,
<i>haritāni tiṇāni sammaddantā, ekindriyaṃ jīvaṃ viheṭhentā,</i>	Trampling down the crops and grasses, injuring life that is one-faculted,
<i>bahū khuddake pāṇe saṅghātaṃ āpādentā.</i>	And bringing many small creatures to destruction?
<i>Ime hi nāma aññatitthiyā durakkhātadhammā vassāvāsaṃ allīyissanti saṅkasāyissanti.</i>	Shall it be that those members of other sects, whose rules are badly kept, cling to and prepare a rains-residence,
<i>Ime hi nāma sakuntakā rukkhaggesu kulāvakāni karitvā vassāvāsaṃ allīyissanti saṅkasāyissanti [saṅkāsāyissanti (sī. syā.)].</i>	Shall it be that these birds, having made their nests in the tree-tops, cling to and prepare a rains-residence,
<i>Ime pana samaṇā sakyaputtiyā hemantampi gimhampi vassampi cārikaṃ caranti,</i>	While these recluses, sons of the Sakyans walk on a tour during the cold weather and the hot weather and the rains,
<i>haritāni tiṇāni sammaddantā, ekindriyaṃ jīvaṃ viheṭhentā,</i>	Trampling down the crops and grasses, injuring life that is one-faculted
<i>bahū khuddake pāṇe saṅghātaṃ āpādentā’’ti.</i>	And bringing many small creatures to destruction?’’
<i>Assosuṃ kho bhikkhū tesu manussānaṃ ujjhāyantānaṃ khiyyantānaṃ vipācentānaṃ.</i>	Monks heard these people who looked down upon, criticised, spread it about.
<i>Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ.</i>	Then these monks told this matter to the Lord.
<i>Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammiṃ kathaṃ katvā bhikkhū āmantesi –</i>	Then the Lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:
<i>‘‘anujānāmi, bhikkhave, vassaṃ upagantu’’nti.</i>	‘‘I allow you, monks, to enter upon the rains.’’
<i>Atha kho bhikkhūnaṃ etadahosi –</i>	Then it occurred to these monks:
<i>‘‘kadā nu kho vassaṃ upagantabba’’nti?</i>	‘‘Now, when should the rains be entered upon?’’
<i>Bhagavato etamatthaṃ ārocesuṃ.</i>	They told this matter to the Lord.
<i>Anujānāmi, bhikkhave, vassāne vassaṃ upagantuntī.</i>	(He said:) ‘‘I allow you, monks, to enter upon the rains in the rainy season.’’
<i>Atha kho bhikkhūnaṃ etadahosi – ‘‘kati nu kho vassūpanāyikā’’ti?</i>	Then it occurred to these monks: ‘‘Now, how many (periods) are there for beginning the rains?’’
<i>Bhagavato etamatthaṃ ārocesuṃ.</i>	They told this matter to the Lord.

<i>Dvemā, bhikkhave, vassūpanāyikā – purimikā, pacchimikā.</i>	He said: “Monks, there are these two (periods) for beginning the rains: the earlier and the later.
<i>Aparajjugatāya āsālhiyā purimikā upagantabbā,</i>	The earlier may be entered upon the day after (the full moon of) Āsaḥī,
<i>māsagatāya āsālhiyā pacchimikā upagantabbā – imā kho, bhikkhave, dve vassūpanāyikāti.</i>	The later may be entered upon a month after (the full moon of) Āsaḥī. These, monks, are the two (periods) for beginning the rains.”

Vocabulary

<p><i>Tena samayena</i> – at one time/occasion <i>buddho bhagavā</i> – the Awakened One, the Exalted One <i>viharati</i> – dwells, stays <i>veḷuvane</i> – in the bamboo grove <i>kalandakanivāpe</i> – at the squirrels' feeding place <i>tena kho pana samayena</i> – indeed, even at that time <i>bhagavatā</i> – by the Exalted One <i>vassāvāso</i> – rains-residence (<i>vassa+āvāso</i>) <i>apaññatto hoti</i> – was not laid down <i>teidha</i> – thus those <i>hemantampi</i> – also in the cold weather <i>gimhampi</i> – also in the hot weather <i>vassampi</i> – also in the rains as well <i>cārikaṃ caranti</i> – they walk on tour <i>manussā</i> – by the people <i>ujjhāyanti</i> – they grumble, they are annoyed <i>khiyyanti</i> – they become vexed <i>vipācenti</i> – they become irritated <i>kathañhi nāma</i> – how is it (<i>kathaṃ+hi</i>) <i>samaṇā sakyaputtiyā</i> – the recluses, sons of Sakyans <i>haritāni</i> – green, fresh</p>	<p><i>tiṇāni</i> – grass <i>sammaddantā</i> – trampling down, crushing (<i>saṃ+madda</i>) <i>ekindriyam</i> – with one <u>sense faculty</u> (<i>eka+indriyam</i>) <i>jīvaṃ</i> – life <i>viheṭhantā</i> – vexing, oppressing, hurting <i>bahū khuddake pāṇe</i> – many small lives (gen.) <i>saṅghātaṃ</i> – killing, murder <i>āpādentā</i> – bring, bring into <i>ime hi nāma</i> – indeed, there are these <i>aññatitthiyā</i> – members of other sects, other heretical teachers <i>durakkhātadhammā</i> – of wrongly pronounced teachings; badly keeping precepts <i>allīyissanti</i> – they will cling/stick to (from <i>allīyati</i>) <i>saṅkasāyissanti</i> – they will keep still; prepare (from <i>saṅkasāyissanti</i>) <i>sakuntakā</i> – birds <i>rukkhagesu</i> – on the branches of trees <i>kulāvakāni karivā</i> – having made nests <i>assosum kho</i> – having heard <i>atha kho</i> – then <i>etamatthaṃ</i> – that matter (<i>etaṃ+atthaṃ</i>)</p>	<p><i>ārocesum</i> – they told/said <i>etasmim̐ nidāne</i> – in that source/origin/cause <i>etasmim̐ pakaraṇe</i> – in that occasion <i>dhammim̐ kathaṃ katvā</i> – having given reasoned talk <i>bhikkhū āmantesi</i> – addressed the monks <i>anujānāmi</i> – I allow <i>vassam</i> – the rains <i>upagantunti</i> – to enter upon (<i>upagantum+iti</i>) <i>bhikkhūnaṃ</i> – to the monks <i>etadahosi</i> – this occurred <i>kadā nu kho</i> – indeed, when <i>upagantabbanti</i> – should be entered upon (<i>upagantabbam+iti</i>) <i>vassāne</i> – in the rains, in the rainy season <i>Kati nu kho</i> – indeed, <u>how many</u> (periods) <i>vassūpanāyikā</i> – <u>beginning</u> of rains <i>dvemā</i> – <u>there are</u> two <i>purimikā</i> – beginning, starting <i>pacchimikā</i> – later, last <i>aparajjugatāya āsālhiyā</i> – on <u>the following day</u> of <u>passed</u> (full month of) Āsaḥī <i>māsagatāya āsālhiyā</i> – a month after Āsaḥī <i>pacchimikā upagantabbā</i> – the last/later should be entered upon/approached</p>
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Aṅguttara Nikāya – Ekādasakanipātapāli – 2. Anussativaggo – 5. Mettāsuttam

Pāli	Translation by ven. Thanissaro Bhikkhu
<i>‘Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya</i>	“Monks, for one whose awareness-release through good will is cultivated, developed, pursued,
<i>yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ekādasānisamsā pāṭikaṅkhā.</i>	Handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken, eleven benefits can be expected.
<i>Katame ekādasa? Sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati,</i>	Which eleven? “One sleeps easily, wakes easily, dreams no evil dreams.
<i>manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, nāssa aggi vā visaṃ vā satthaṃ vā kamati,</i>	One is dear to human beings, dear to non-human beings. The devas protect one. Neither fire, poison, nor weapons can touch one.
<i>tuvaṭaṃ cittaṃ samādhīyati, mukhavaṇṇo vippasīdati, asammūḷho kālaṃ karoti,</i>	One's mind gains concentration quickly. One's complexion is bright. One dies unconfused and
<i>uttarimappaṭivijjhanto brahmalokūpago hoti.</i>	- if penetrating no higher – is headed for the Brahma worlds.
<i>Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya</i>	There are these eleven benefits that can be expected for one whose awareness-release through good will is cultivated, developed, pursued,

<i>yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya ime ekādasānisamsā pāṭikaṅkhā''ti.</i>	Handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken.”
<i>Idamavoca bhagavā.</i>	Thus said the Exalted One. (tr. CS)
<i>Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.</i>	Those monks, delighted in the Exalted One's speech, rejoiced.

Vocabulary

<i>Mettāya</i> – by/of/through good will/loving-kindness (<i>mettā</i>)	<i>pāṭikaṅkhā</i> – are expected/desired	<i>cittaṃ samādhiyati</i> – the mind concentrates
<i>cetovimuttiyā</i> – of awareness-release, liberation of mind	<i>katame</i> – which (pl.)	<i>mukhavaṇṇo</i> – the color of skin, complexion
<i>āsevitāya</i> – by cultivation	<i>sukhaṃ</i> – easily/comfortably	<i>vippasīdati</i> – becomes clear/bright
<i>bhāvitāya</i> – by developing	<i>supati</i> – sleeps	<i>asammūlho</i> – not being infatuated/bewildered, unconfused
<i>bahulikatāya</i> – by pursuing, increasing, practicing frequently	<i>paṭibujjhati</i> – wakes up	<i>kālaṃ karoti</i> – dies
<i>yānikatāya</i> – by mastering, handing the reins and taken as a basis	<i>pāpakam</i> – evil/bad	<i>uttarimappativijjhanto</i> – <u>having not penetrated</u> higher
<i>vatthukatāya</i> – by taking as a basis, by practicing thoroughly	<i>supinaṃ</i> – dream (acc.)	<i>brahmalokūpago hoti</i> – <u>reaches</u> the Brahma world
<i>anuṭṭhitāya</i> – by not rising up; by having done; by giving a grounding	<i>passati</i> – sees	<i>idamavoca</i> – thus said (<i>idaṃ+avoca</i>)
<i>paricitāya</i> – by practising/attending	<i>manussāna piyo hoti</i> – is dear to people/human beings	<i>attamanā</i> – delighted, glad
<i>susamāradhāya</i> – by thoroughly/well undertaking	<i>amanussānaṃ</i> – non-human beings	<i>bhagavato bhāsitaṃ</i> – in speech of <u>the Exalted One</u>
<i>ekādasānisamsā</i> – eleven	<i>devatā rakkhanti</i> – gods/ <i>devas</i> protect	<i>abhinanduntī</i> – they rejoice
	<i>nāssa</i> – neither, not being (<i>na+assa</i>)	
	<i>aggi</i> – fire	
	<i>visaṃ</i> – poison	
	<i>satthaṃ</i> – weapon; knife	
	<i>kamati</i> – enter, go through	
	<i>tuvatam</i> – quickly(?)	

***Bāhiyasuttavaṇṇanā, Maraṇassatikathā, Sārasaṅgaha* - (specification unknown) (lectured by ven. Piyaratana) 24th of May, 2011**

Khuddaka Nikāya Aṭṭhakathā – Udāna – Bāhiyasuttavaṇṇanā / Paramatthadīpanī

Pāli	Translation by ven. Czech Saraṇa
<i>So vayappatto gharāvāsaṃ vasanto vāṇijjatthāya bahūnaṃ (sambahulānaṃ) bhaṇḍānaṃ nāvaṃ pūretvā</i>	He, having come to the age, living in the household, having filled ship with many goods for sell,
<i>samuddaṃ pavisitvā aparāparaṃ sañcaranto satta vāre</i> a) <i>saddhiṃyeva parisāya attano nagaraṃ upagañchi.</i> b) <i>siddhattho'va attano nagaraṃ upagañchi.</i>	Entered the sea and traveling here and there, after seven times a) indeed, with the assembly reached his town, b) the Siddhattha/to fullfil the wish, truly reached his own town.
<i>Aṭṭhame vāre pana ‘‘suvaṇṇabhūmiṃ gamissāmi’’ti āropitabhaṇḍo nāvaṃ abhiruhi.</i>	But at the eighth time (thinking) “I will go to the Golden Land (Burma)” got on the ship with goods made ready.
<i>Nāvā mahāsamuddaṃ ajjhogāhetvā icchitadesaṃ apatvāva samuddamañjhe vipannā.</i>	The ships having entered the great sea, having not reached the desired destination failed/vanished(?) in the sea.
<i>Mahājano macchakacchapabhakkho ahoṣi.</i>	The (great) people were feeding on fish and tortoises.
<i>Bāhiyo pana ekaṃ nāvāphalakaṃ gahetvā taranto ūmivegena</i>	But Bāhiya, taking one boat of the ship, making haste, by speed of wave
<i>mandamandaṃ khippamāno sattame divase suppārakapaṭṭanapadesatīraṃ pāpuni.</i>	little by little quickly on the seventh day arrived to the shore of Suppāraka harbor area.
<i>So vatthānaṃ bhassitvā samudde patitattā jātārūpeneva samuddatīre nipanno.</i>	The clothes having fell down (from him), with gold also having fell down he lied down on the shore.
<i>Parissamaṃ vinodetvā assāsamattaṃ labhitvā utthāya lajjāya</i>	By exhaustion taking rest, having received equanimity

<i>gumbantaram pavisitvā</i>	(consolation), he stood up and out of fear he entered an interior of a bush.
<i>acchādanam aññam kiñci apassanto</i> a) <i>akkanālāni chinditvā vākehi palivethetvā nivāsanapāvuraṇāni katvā acchādesi.</i> b) <i>akkanālāni katvā acchādesī'ti vadanti.</i>	Having not seen any other clothes, a) having cut stalks of 'swallow-word plants' (<i>akka</i> plants) having wrapped (it) into strips of bark, having made undergarment and cloak (he) covered (himself with it). b) having done stalks of 'swallow-word plants' (<i>akka</i> plants) he covered (himself with it), (some people) say.
<i>Keci pana "dāruphalakāni vijjhītvā vākena āvuṇitvā nivāsanapāvuraṇam katvā acchādesī'ti vadanti.</i>	Which, however, "having struck the wooden boards, having fixed onto strips of bark, made undergarment and cloak and covered (himself with it)." (some people) say.
<i>Evaṃ sabbathāpi dārumayacīradhāritāya "dārucīriyo'ti purimavohārena "bāhiyo'ti ca paññāyittha.</i>	Thus in every way wearing bark cloth made of wood, by former name "Bāhiya" (from now on) he was also known as "Dārucīriya" (= Woodbarked).

Vocabulary

So – he

vayappatto – having come to age

gharāvāsam – household

vasanto – living

vānijjatthāya – for the sake of business, for business (*vānijja+atthāya*)

bahūnam (sambahulānam) – many, a lot of

bhaṇḍānam – goods

nāvaṃ – ship

pūretvā – having filled (with)

samuddam – to the sea

pavisitvā – having entered (absol.)

aparāparam – here and there

sañcaranto – traveling

sattavāre – seven times (*digu sam.*)

saddhiṃyeva parisāya – indeed, with the crowd/assembly

attano – own

nagaram – town

upagañchi – approached, reached

siddhattho'va – indeed, **Siddhattha** (vowel s.)

attano nagaram – his/own town

aṭṭhame vāre – at the eighth time

pana – but, however

suvaṇṇabhūmiṃ – to Golden Land (Burma)

gamissāmi – I will go

āropitabhaṇḍo nāvaṃ – ship with goods made

ready (*āropitāni bhaṇḍāni yasmim*

āropitabhaṇḍo, bahub. s.)

abhiruhi – got on, climbed on, ascended (*abhi* – pref.)

nāvā – ships

mahāsamuddam – to the (great) sea

ajjhogāhetvā – having entered

icchitadesam – desired place/region (*kammadh. s.*)

apatvāva – indeed, having not reached (*appatvā+iva*)

samuddamajjhe – in the middle of the sea

vipannā – failed/vanished

mahājano – the (great) people

macchakacchapabhakkho ahosi – were feeding on fish and tortoises (*dvaṃ s.*)

ahosi – was/were (*a* – pref., *hosi* – root *hū*)

bāhiyo – **Bāhiya**

ekaṃ nāvāphalakam – one boat (of ship) ("fruit of the ship" – *nāvāya phalakam*)

gahetvā – having taken

taranto – making haste

ūmivegena – in the speed of wave

mandamandaṃ – little by little

khippamāno – quickly (*pres. part.*)

sattame divase – on the seventh day

suppārakapattanapadesatīraṃ – to the shore of

Suppāraka harbor area

pāpuni – arrived

vatthānam – clothes

bhassitvā – fell down

patitattā – fell

jātarūpeneva – even by the gold

nipanno – lied down

parissamaṃ – exhaustion

vinodetvā – having taken rest

assāsamattaṃ – having received

equanimity/consolation

labhitvā – having received

uṭṭhāya – having stood up

lajjāya – out of fear/shame

gumbantaram – interior of a bush

(*gumba+antara*)

pavisitvā – having entered

acchādanam – clothes

aññam kiñci – any other

akkanālāni – stalks of 'swallow-word plants';

stalks of *akka* plants

chinditvā – having cut

vākehi – in strips of bark

palivethetvā – having wrapped

nivāsanapāvuraṇāni katvā – having made

undergarment and cloak

acchādesi – covered (himself)

vadanti – (some people) say

keci – which

dāruphalakāni – wood planks/boards

vijjhītvā – having struck/hit

vākena – on strips of bark

āvuṇitvā – having fixed

nivāsanapāvuraṇam – undergarment and cloak

sabbathāpi – indeed, in every way

dārumayacīradhāritāya – wearing cloth made

of wood

dārucīriyo – woodbarked

purimavohārena – by previous usage/saying

paññāittha – (was) known

Visuddhimagga – 8. Anussatikammaṭṭhānaniddeso – Maraṇassatikathā (CSTiṭṭaka §172.)

Pāli	Translation by ven. Bhikkhu Ñānamoli
<i>Kāyabahusādhāraṇatoti ayaṃ kāyo bahusādhāraṇo.</i>	This body is shared by many.
<i>Asītiyā tāva kimikulānaṃ sādharmaṇo, tattha chavinissitā pāṇā chaviṃ khādanti,</i>	Firstly, it is shared by the eighty families of worms.. There too, creatures live in dependence on the outer skin, feeding on the outer skin;
<i>cammanissitā cammaṃ khādanti, maṃsanissitā maṃsaṃ khādanti, nahārunissitā nahāruṃ khādanti,</i>	creatures live in dependence on the inner skin, feeding on the inner skin; creatures live in dependence on the flesh, feeding on the flesh; creatures live in dependence on the sinews, feeding on the sinews;
<i>aṭṭhinissitā aṭṭhiṃ khādanti, miñjanissitā miñjaṃ khādanti.</i>	Creatures live in dependence on the bones, feeding on the bones; and creatures live in dependence on the marrow, feeding on the marrow.
<i>Tattheva jāyanti jīyanti mīyanti, uccārapassāvaṃ karonti.</i>	And there they are born, grow old and die, evacuate, and make water;
<i>Kāyova nesaṃ sūtiḥaraṇceva gilānasālā ca susānaṅca vaccakuṭi ca passāvadoṇikā ca.</i>	And the body is their maternity home, their hospital, their charnel ground, their privy and their urinal.
<i>Svāyaṃ tesampi kimikulānaṃ pakopena maraṇaṃ nigacchatiyeva.</i>	The body can also be brought to death with the upsetting of these worms.
<i>Yathā ca asītiyā kimikulānaṃ, evaṃ ajjhattikānaṃyeva anekasatānaṃ rogānaṃ bāhirānaṅca ahivicchikādīnaṃ maraṇassa paccayānaṃ sādharmaṇo.</i>	And just as it is shared with the eighty families of worms, so too it is shared by the several hundred internal diseases, as well as by such external causes of death as snakes, scorpions, and what not.
<i>Yathā hi catumahāpathe ṭhapite lakkhamhi sabbadisāhi āgatā sarasattitomarapāsāṇādayo nīpatanti, evaṃ kāyepi sabbupaddavā nīpatanti.</i>	And just as when a target is set up at a cross-roads and then arrows, spears, pikes, stones, etc., come from all directions and fall upon it, so too all kinds of accidents befall the body,
<i>Svāyaṃ tesampi upaddavānaṃ nīpātena maraṇaṃ nigacchatiyeva.</i>	and it also comes to death through these accidents befalling it.
<i>Tenāha bhagavā – ‘idha, bhikkhave, bhikkhu divase nikkhante rattiyaṃ paṭihitāya iti paṭisaṅcikkhati,</i>	Hence the Blessed One said: 'Here, bhikkhus, when day is departing and night drawing on a bhikkhu considers thus:
<i>bahukā kho me paccayā maraṇassa, ahi vā maṃ ḍaṃseyya, vicchiko vā maṃ ḍaṃseyya, satapadī vā maṃ ḍaṃseyya,</i>	In many ways I can risk death. A snake may bite me, or a scorpion may sting me, or a centipede may sting me.
<i>tena me assa kālaṅkiriya, so mamassa antarāyo, upakkhalitvā vā papateyyaṃ, bhattaṃ vā me bhuttaṃ byāpajjeyya,</i>	I might die of that, and that would set me back. Or I might stumble and fall, or the food I have eaten might disagree with me,
<i>pittaṃ vā me kuppeyya, semhaṃ vā me kuppeyya, satthakā vā me vātā kuppeyyuṃ,</i>	Or my bile might get upset, or my phlegm might get upset, or the forces (winds) [in my limbs] might get upset [and sever my joints as it were] like knives.
<i>tena me assa kālaṅkiriya, so mamassa antarāyo’’ti.</i>	I might die of that, and that would set me back.'
<i>Evaṃ (a. ni. 6.20) kāyabahusādhāraṇato maraṇaṃ anussaritaṃ.</i>	That is how death should be recollected as to sharing the body with many.

Vocabulary:

Kāyabahasādihāraṇatoti – body is shared by many
ayaṃ – this
kāyo – body
bahasādihāraṇo – shared by many
asītiyā – by eighty
tāva – so much, so long
kimikulānaṃ – families of worms
(kimi+kulānaṃ)
sādihāraṇo – shared
tattha – there
chavinissitā – dependent on outer skin
pāṇā – living beings
chaviṃ – the outer skin
khādanti – they eat
cammaṃ – the inner skin
maṃsaṃ – meat
nahāru – sinews
aṭṭhi – bones
miñjanissitā – bone marrow
tattheva – indeed, there
jāyanti – they are born
jīyanti – they grow old
mīyanti – they die
uccārapassāvaṃ karonti – they defecate and urinate (*uccāra* – dung, faeces; *passāva* – urine)
kāyova – the body indeed (*kāyo+iva*)
nesaṃ – their
sātigharaṇeva – lying-in-chamber as well as
gilānasālā – hospital
susānaṇca – charnel ground
vaccakuṭi – privy, lavatory
passāvadoṇikā – urinal

svāyaṃ – he, this (*so+ayaṃ*)
tesampi kimikulānaṃ – by these families of worms
pakopena – by upsetting
maranaṃ – death
nigacchatiyeva – undergoes, comes to
yathā ca – and as
evaṃ – also, thus
ajjhattikānaṃyeva – internal, personal, inward
anekasatānaṃ – several hundreds
rogānaṃ – sicknesses
bāhirānaṇca – also outer, external
ahivicchikādināṃ – to snake, serpent and so on
paccayānaṃ – causes
sādihāraṇo – common, general
yathā hi – also as
catumahāpathe – at a cross-roads
ṭhapite – set up
lakkhamhi – in target
sabbadisāhi – from all directions
āgatā – coming
sarasattitomarapāsānādayo – arrows, spears, pikes, stones and so on
nipatanti – (they) fall
evaṃ kāyepi – thus in the body also
sabbupaddavā – all accidents/misfortunes
svāyaṃ upaddavānaṃ – he thus by the misfortunes/accidents
tesampi – (because of) those
nipātena – by befalling
maranaṃ – to death
nigacchatiyeva – also comes
tenāha – hence said
Bhagavā – the Exalted One

idha – here
bhikkhave – monks!
Bhikkhu – monk
divase nikkhante – when the day is departing
rattiyā paṭihitāya – when night is drawing
iti – thus
paṭisañcikkhati – considers
bahukā – in many ways
kho – truly, indeed
me paccayā maraṇassa – causes of my death
ahi vā – either a snake
maṃ ḍamseyya – may/would bite me
vicchiko – scorpion
satapadī – centipede
tena assa – because of that being (so), by that being (so)
kālaṅkiriya – having died
mamaṃ antarāyo – my danger/obstacle
upakkhalitvā – having stumbled
papateyyaṃ – may/should fall
bhattaṃ – food
me bhuttaṃ – eaten by me
byāpajjeyya – may/should disagree
pittaṃ – bile
me kuppeyya – should get angry/upset (with) me
semhaṃ – phlegm
sattakā vā – (as it were) like knives
me vātā – my winds (forces in limbs)
kuppeyyuṃ – may get upset (and sever my joints)
kāyabahasādihāraṇato – sharing body with many
evaṃ anussaritaḅbaṃ – thus should recollect

Sārasaṅgaha – (specification unknown)

Pāli	Translation by ven. Czech Saraṇa
<i>Kāladevalo kira tāpaso mahāsattassa jātavase attano vandāpanatthaṃ upanītassa mahāsattassa padāni parivattivā</i>	Indeed, ascetic Kāladevala, on the Great Being's birth-day, being brought to be caused to pay homage, the feet of the Great Being having turned round,
<i>Attano matthake patiṭṭhite uṭṭhāyāsanaṃ aṅjalimpaggayha olokeno</i>	Having established on his head, having risen and sitting down, having raised hands in reverence, looking
<i>“ayaṃ nissaṃsaṃsayaṃ Buddho bhavissati, ahaṃ taṃ Buddhabhūtaṃ daṭṭhum na labhissāmi. Maṃsaṃ pana bhāgineyyo Nālako labhissati”ti dibbacakkhunā disvā</i>	“He, undoubtedly, will become the Buddha, I will not get to see his Buddhahood. But my nephew Nālaka will get”, having seen by divine eye,
<i>Tāvadeva bhaginiyā geḥaṃ gantvā attano santikaṃ āgataṃ Nālakaṃ āha.</i>	Instantly having gone to nephew's house, approached him, he spoke to Nālaka.
<i>“Tāta Suddhodana mahārājassa kule putto jāto,</i>	“Dear, in family of the great king Suddhodana a son has been born,
<i>Buddhaṅkhuro esa pañcatīṇsa vassāni atikkamitvā buddho bhavissati,</i>	The future Buddha in passing of these thirty-five years will become the Buddha,
<i>Taṃ etaṃ daṭṭhum labhissasi, ajjeva pabbajjāhi”ti.</i>	You will get to see him so, go forth (become an ascetic) yet today.”
<i>Sattasītikoḍidhane kule nibbatto dārako “na maṃ mātulo anatthe niyojessati”ti, cintetvā</i>	A child born in a family (having) 870 millions, thought “my maternal uncle doesn't cause me any harm”,

<i>Tāvadeva antarāpaṇato kāsāvāni ceva mattikā pattañca āharāpetvā kesamassuṃ ohāretvā</i>	Instantly causing to bring yellow robes and even clay bowl as well from market place, having shaven hair and beard,
<i>Kāsāvāni vatthāni acchādetvā “yo loke uttama puggalo taṃ uddissa mayhaṃ pabbajjāti”</i>	Having covered (himself) with orange dyed robes, “if there is an ultimate person, under him I go forth”
<i>Bodhisattābhimukhaṃ añjalimpaggayha pañcapatīṭṭhitena vanditvā</i>	Having raised hands in reverence towards the <i>Bodhisatta</i> , having worshipped with all five bases (for prostration),
<i>Pattaṃ thavikāya pakkhipitvā aṃsakūṭe laggetvā</i>	Having enclosed the bowl in a bag, having hanged on the top of the shoulder,
<i>Himavantaṃ pavisitvā samaṇadhammaṃ akāsi.</i>	Entered Himalāyas and performed duties of an ascetic.

Vocabulary

Kāladevalo tāpaso – ascetic Kāladevala
kira – indeed, truly
mahāsattassa – of the Great Being (of the Buddha)
jātadivase – on the day of birth, on birth-day
attano – own, his
vandāpanatthaṃ – caused to pay homage
upanīṭassa – bringing up to/into, offering (gen.)
padāni – feet
parivattitvā – having turned around, having rolled
matthake – on head
patiṭṭhite – established
uṭṭhāyāsanaṃ – having risen and sitting down
añjalimpaggayha – having raised hands in reverence
olokento – looking
ayaṃ – this one, he
nissamsayaṃ – undoubtedly
bhavissati – will become
ahaṃ – I
taṃ – him, his
buddhabhūtaṃ – Buddhahood
daṭṭhuṃ – to see
na labhissāmi – I will not receive
mayhaṃ – my
pana – but, however
bhāgineyyo – nephew
nālako – Nālaka
labhissati – will receive

dibbacakkhunā – by divine eye
disvā – having seen
tāvadeva – instantly
bhaginiyā geḥaṃ – the house of nephew, the nephew's house
gantvā – having gone
attano santikam āgataṃ – having approached, having come near
āha – said
tāta – dear
suddhodana mahārājassa – of the **king**
Suddhodana
kule – in family
putto – son
jāto – is born
buddhankhuro – future Buddha
esa pañcatiṃsa vassāni – in these fifty years
atikkamitvā – having passed
etaṃ – that (acc.)
ajjeva – just today
pabbajjāhi – go forth, go to homelessness, become an ascetic (imper.)
sattasūtikotiḍḍhane – in/of wealth of 870 000 000
nibbatto – born
dārako – child
na maṃ anatthe niyojessati – does not cause me harm
mātulo – maternal uncle
anatthe – harm

antarāpaṇato – off/from market place
kāsāvāni – yellow robes
ceva – and even
mattikā pattañca – clay alms-bowl as well
āharāpetvā – having caused to bring
kesamassuṃ – hear and beard
ohāretvā – having shaven
kāsāvāni vatthāni – orange dyed robes
acchādetvā – having put on, dressed, having covered (himself with)
yo loke uttama puggalo – whatever greatest person is in the world
taṃ uddisa – under him, at him
mayhaṃ pabbajjāti – (he) ordains me
bodhisattābhimukhaṃ – towards the *Bodhisatta*
pañcapatīṭṭhitena – by fivefold establishment; by five bases (of prostration)
vanditvā – having worshipped
pattaṃ – alms-bowl
thavikāya – in bag
pakkhipitvā – having enclosed
aṃsakūṭe – on top of shoulder
laggetvā – having hanged
himavantaṃ – in Himalāya mountains
pavisitvā – having entered
samaṇadhammaṃ – duties of ascetic
akāsi – did, performed

Duddubha (Daddabha) Jātaka, Kosambaka Vatthu (B) (lectured by ven. Piyaratana) 31st of May, 2011

Khuddaka Nikāya Aṭṭhakathā – Jātaka – 3. Kuṭidūsakavaggo – [322] 2. Duddubhajātakavaṇṇanā (Daddabhajātakavaṇṇanā)

Pāli	Translation by E.B. Cowell
<i>Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto sīhayoniyaṃ nibbattitvā vayappatto arañṇe paṭivasati.</i>	Once upon a time when Brahmadatta reigned in Benares, the Bodhisatta came to life as a young lion. And when fully grown he lived in a wood.
<i>Tadā pana pacchimasamuddasamīpe beluvamissakatālavanaṃ hoti.</i>	At this time there was near the Western Ocean a grove of palms mixed with vilva trees.
<i>Tatreko sasako beluvarukkhamaṇḍale ekassa tālagacchassa heṭṭhā vasati.</i>	A certain hare lived here beneath a palm sapling, at the foot of a vilva tree.

<i>So ekadivasam gocaram ādāya āgantvā tālapaṇṇassa heṭṭhā nipanno cintesi “sace ayam pathavī samvaṭṭeya, kahaṃ nu kho gamissāmī”ti.</i>	One day this hare after feeding came and lay down beneath the young palm tree. And the thought struck him: "If this earth should be destroyed, what would become of me?"
<i>Tasmiṃ khāṇe ekaṃ beluvapakkam tālapaṇṇassa upari pati.</i>	And at this very moment a ripe vilva fruit fell on a palm leaf.
<i>So tassa saddena “a) dhuvāyam (b) addhā) pathavī samvaṭṭatī”ti uppativā pacchato anolokentova palāyi.</i>	At the sound of it, the hare thought: "a) This solid (b) certainly earth is collapsing," and starting up he fled, without so much as looking behind him.
<i>Taṃ maraṇabhayabhītam vegena palāyantam añño sasako disvā pucchi “kiṃ bho, ativiya bhūto palāyasi”ti.</i>	Another hare saw him scampering off, as if frightened to death, and asked the cause of his panic flight.
<i>“Mā pucchi, bho”ti.</i>	"Pray, don't ask me," he said.
<i>So “kiṃ bho, kiṃ bho”ti pacchato a) javateva (= b) dhāvateva).</i>	The other hare cried, "Pray, Sir, what is it?" and kept running after him.
<i>Itaro nivattivā anolokentova “ettha pathavī samvaṭṭatī”ti āha.</i>	Then the hare stopped a moment and without looking back said, "The earth here is breaking up."
<i>Sopi tassa pacchato palāyi.</i>	And at this the second hare ran after the other.
<i>Evaṃ tamañño addasa, tamaññoti evaṃ a) sasakasahassam (b) sasakasatasahassam) ekato hutvā palāyi.</i>	And so first one and then another hare caught sight of him running, and joined in the chase till a) one thousand hares (b) one hundred thousand hares) all took to flight together.
<i>Te ekopi migo disvā ekato hutvā palāyi. Eko sūkaro, eko gokaṇṇo, eko mahimso, eko gavayo, eko khaggo, eko byaggho, eko sīho, eko hatthī disvā</i>	They were seen by a deer, a boar, an elk, a buffalo, a wild ox, a rhinoceros, a tiger, a lion and an elephant.
<i>‘kimeta’nti pucchivā “ettha pathavī samvaṭṭatī”ti vutte palāyi.</i>	And when they asked what it meant and were told that the earth was breaking up, they too took to flight.

Vocabulary:

Atīte – in the past
bārānasiyam – in Bārānasi
brahmadatte rajjam kārente – during the reign of **Brahmadatta**;
bodhisatto nibbattivā – the Bodhisatta having been born
sīhayoniyam – in the womb/vagina of lion
vayappatto – having come to age, being fully grown
araññe – in forest/wood
paṭivasati – lives
tadā – at that/this time
pana – but, however
pacchimasamuddasamīpe – near the Western Ocean
beluvamissakatālavanam – grove of palms (palmyra trees) mixed with vilva trees (*Aegle Marmelos*)
tatreko – a certain
sasako – rabbit
beluvarukhamūle – at the foot of vilva tree (*Aegle Marmelos*)
ekassa tālagacchassa – of one shrub/sapling of palmyra tree (palm)
heṭṭhā – below, down, underneath
vasati – lives
so ekadivasam – he, one day

gocaram ādāya – having taken food
āgantvā – having come back
tālapaṇṇassa – of a palm leaf (young palm tree(?))
nipanno – having laid down; being laid down
cintesi – he thinks
sace – if
ayam pathavī – this ground/earth
samvaṭṭeya – would dissolve, would be destroyed
kahaṃ gamissāmī – where will I go?
Nu kho – indeed
tasmiṃ khāṇe – at that moment, at this very moment
ekaṃ beluvapakkam – one vilva fruit; one ripe fruit of Marmelos
tālapaṇṇassa – on a palm leaf
upari – above, on
pati – fell
tassa saddena – by that sound, at the sound of it
dhuvāyam – this solid (*dhuvo+ayam*)
addhā – indeed, for sure
pathavī samvaṭṭatī – the ground/earth is being dissolved/destroyed
uppativā – having jumped
pacchato – behind

anolokento – not being looking, without looking
palāyi – ran away, escaped
taṃ vegena palāyantam – him, the one who quickly runs away/flees; him scampering off
maraṇabhayabhītam – scared by fear of death (acc.)
añño sasako – another hare
disvā – having seen
pucchi – asked
kiṃ palāyasi – why do you run away/flee?
Ativiya bhūto – with very much of fear; with panic
mā pucchi – don't ask
bho – “pray”; my dear, friend
kiṃ bho kiṃ bho – what is it, what is it
pacchato – after (sb.), behind
javateva – indeed, being running (*javati+eva*)
dhāvateva – indeed, being running (*dhāvato+eva*)
taro – the other
nivattivā – having stopped
anolokentova – indeed, without looking backwards (*anolokento+iva*)
ettha – here
tassa pacchato – behind him, after him
evaṃ addasa – thus having seen

<i>tamañño</i> – him another one (<i>taṃ+añño</i>)	becoming together	<i>byaggho</i> – tiger
<i>tamaññoti palāyi</i> – the other after him fled/ran away	<i>ekato hutvā</i> – being accompanied/joined by	<i>sīho</i> – lion
<i>evaṃ</i> – thus	<i>te migo disvā</i> – deer having seen them	<i>hatthī</i> – elephant
<i>sasakasatasahassaṃ</i> – one hundred thousand	<i>sūkaro</i> – boar	<i>kimetaṃ</i> – what is it (<i>kiṃ+etaṃ</i>)
hares	<i>gokaṇṇo</i> – elk	<i>pucchitvā</i> – having asked
<i>sasakasaṃ</i> – thousand of hares	<i>mahimso</i> – buffalo	<i>vutte</i> – having said
<i>ekato hutvā</i> – having gathered, having united,	<i>gavayo</i> – wild ox	
	<i>khaggo</i> – rhinoceros	

Khuddaka Nikāya Atthakathā – Dhammapada – 1. Yamakavaggo - 5. Kosambakavatthu³ (B)

Pāli	Translation by E.W. Burlingame
<i>Atha kho so hatthināgo yūthā apakkamma yena pārileyakam rakkhitavanasaṇḍam bhaddasālamūlam, tena bhagavā tenupasaṅkami, upasaṅkamitvā</i>	So then this noble elephant withdrew from the herd and drew near to Pārileyaka, to Protected Forest, to the foot of the beautiful Sāl-tree; even to where the Exalted One was, thither did he draw near.
<i>pana bhagavantaṃ vanditvā olokeno aññaṃ kiñci adisvā bhaddasālamūlam pādeneva paharanto tacchetvā soṇḍāya sākhaṃ gahetvā sammajji.</i>	(And when he had drawn near) and paid obeisance to the Exalted One, he looked all about for a broom. And seeing none, he smote with his foot the beautiful Sāl-tree below and hewed away with his trunk at the Sāl-tree above. And taking a branch, he then swept the ground.
<i>Tato paṭṭhāya soṇḍāya ghaṭaṃ gahetvā pānīyaṃ paribhojanīyaṃ upaṭṭhāpeti, uṇhodakena atthesati uṇhodakaṃ paṭiyādeti.</i>	Then he took a water-pot in his trunk and procured drinking-water. And as hot water was required, he prepared hot water.
<i>Kathaṃ? Hatthena kaṭṭhāni ghaṃsitvā aggim sampādeti, tattha dārūni pakkhipanto aggim jāletvā tattha pāsāne pakkhipitvā pacitvā</i>	How was that possible? First he produced sparks with a fire-drill which he worked with his trunk; then he dropped sticks of wood on the sparks. Thus did he kindle a fire. In the fire he heated small stones;
<i>dāruṇḍakena pavattetvā paricchinnāya khuddakasoṇḍikāya khipati, tato hatthaṃ otāretvā udakassa tattabhāvaṃ jānitvā gantvā satthāraṃ vandati.</i>	These he rolled along with a stick and dropped into a little depression in the rock. Then, lowering his trunk and finding the water hot enough, he went and made obeisance to the Teacher.
<i>Satthā “udakaṃ te tāpitaṃ pārileyakā”ti vatvā tattha gantvā nahāyati. Athassa nānāvidhāni phalāni āharitvā deti.</i>	The Teacher asked, “Is your water hot, Pārileyaka?” and went there and bathed. After that the elephant brought various kinds (of wild fruits) and presented them to the teacher.
<i>Yadā pana satthā gāmaṃ piṇḍāya pavisati, tadā satthu pattacivaramādāya kumbhe patiṭṭhapetvā satthāraṃ saddhiṃyeva gacchati.</i>	Now when the Teacher enters the village for alms, the elephant takes his bowl and robe, puts them on top of his head, and accompanies him.

- 3 However, the Pāli version of the handout from **ven. Piyaratana** is slightly different. Here are the parts which are different:
- Ekasmiṃ samaye Satthā gaṇaṃ pahāya ekako'va ekaṃ vanaṃ pāvisi.* - On one occasion the Teacher, having abandoned the crowd, alone, (He) entered one forest.
 - Pārileyakanāmo eko hatthirājāpi hatthigaṇaṃ pahāya taṃ vanaṃ pavisitvā bhagavantaṃ ekassa rukkhassamūle nisinnaṃ disvā ...* - Then one elephant king called **Pārileyaka**, having abandoned the crowd of elephants, entered the forest and seeing the Exalted One sitting at a root of one tree ...
 - Kaṭṭhāni ghaṃsitvā aggim pātetī(?)* – Having rubbed pieces of wood, he makes(?) fire.
 - Tattha dārūni pakkhipanto jāletvā tattha tattha pāsāne pacitvā ...* - There having lighted/kindled the dropped sticks/wood, having heated stones all over ...
 - Satthā tattha gantvā nahāyati* – The teacher having gone there takes bath.
 - ... Tathāgatassa upaṭṭhānaṃ karontaṃ disvā ...* - ... Having seen (the elephant) attending the *Tathāgata*
- New vocabulary: *ekasmiṃ samaye* – on one occasion ;; *gaṇaṃ* – crowd ;; *pahāya* – having abandoned, having forsaken (absol., *pubbakiriya*) ;; *ekakova* – indeed, alone ;; *ekaṃ vanaṃ* – one forest ;; *pārileyakanāmo* – called Pārileyaka ;; *hatthirājāpi* – indeed, a king of elephants ;; *hatthigaṇaṃ* – crowd of elephants ;; *pavisitvā* – having entered ;; *ekassa rukkhassamūle* – at a root of one tree ;; *nisinnaṃ* – sitting ;; *aggim pātetī(?)* - makes fire ;; *tattha tattha* – all over; here and there ;; *nahāyati* – bathes, takes bath ;; *Tathāgatassa upaṭṭhānaṃ* – attending the *Tathāgata*.

<i>Satthā gāmūpacāraṃ patvā “pārileyyaka ito paṭṭhāya tayā gantum na sakkā, āhāra me pattacīvara”nti āharāpetvā gāmaṃ piṇḍāya pāvīsī.</i>	When the Teacher reaches the vicinity of the village, he bids the elephant bring him his bowl and robe, saying, “Pārileyyaka, farther than this you are not permitted to go. Fetch me my bowl and robe.” The Teacher then enters the village,
<i>Sopi yāva satthu nikkhamanā tattheva ṭhatvā āgamanakāle paccuggamaṇaṃ katvā purimanayeneva pattacīvaraṃ gahetvā</i>	And the elephant stands right there until he returns. When the Teacher returns, the elephant advances to meet him, takes his bowl and robe just as he did before,
<i>vasanaṭṭhāne otāretvā vattaṃ dassetvā sākḥāya bījati,</i>	deposits them in the Teacher's place of abode, pays him the usual courtesies, and fans him with the branch of a tree.
<i>rattim vālamigaparipanthanivāraṇatthaṃ mahantaṃ daṇḍaṃ soṇḍāya gahetvā</i>	At night, to ward off danger from beasts of prey, he takes a big club in his trunk,
<i>“satthāraṃ rakkhissāmī”ti yāva aruṇuggamaṇā vanasaṇḍassa antarantarena vicarati,</i>	says to himself, “I'll protect the Teacher,” and back and forth in the interstices of the forest he paces until sunrise.
<i>tato paṭṭhāyayeva kira so vanasaṇḍo pārileyyakarakkhitavanasāṇḍo nāma jāto.</i>	From that time forth, we are told, that forest was called “Protected Forest.”
<i>Aruṇe uggate mukhodakadānaṃ ādiṃ katvā tenevūpāyena sabbavattāni karoti.</i>	When the sun rises, the elephant gives the Teacher water wherewith to bathe his face, and in the manner before related performs all of the other duties.
<i>Atheko makkato taṃ hatthiṃ uṭṭhāya samuṭṭhāya divase divase tathāgataṃ ābhisaṃcārikaṃ karontaṃ disvā “ahampi kiñcīdeva karissāmī”ti vicaranta</i>	Now a monkey saw the elephant up and doing each day, performing the lesser duties for the <i>Tathāgata</i> , and he said to himself, “I'll do something too.”
<i>ekadivasaṃ nimmakkhikaṃ daṇḍakamadhuṃ disvā daṇḍakaṃ bhañjivā</i>	One day, as he was running about, he happened to see some stick-honey free from flies (a bee-hive hanged on a branch). He broke the stick off,
<i>daṇḍakeneva saddhiṃ madhupaṭalaṃ satthu santikaṃ āharitvā kadalipattaṃ chinditvā tattha ṭhapetvā adāsī.</i>	took the honey-comb, stick and all, broke off a plantain-leaf, placed the honey on the leaf, and offered it to the Teacher.

Vocabulary:

Atha kho – then
so hatthināgo – the noble elephant
yūthā – a flock/herd of animals
apakkamma – having withdrawn, having abandoned
yena – tena – where was, there ...
pārileyyakaṃ – Pārileyyaka (name of a village)
rakkhitavanasāṇḍaṃ – Protected Jungle Thicket; Protected Forest (name of a forest)
bhaddasālamūlaṃ – foot of the beautiful/auspicious Sāl-tree (*Shorea Robusta*)
bhagavā tenupasaṅkami – approached the Exalted One
upasaṅkamitvā – having approached
pana – even, indeed
bhagavantaṃ vanditvā – having saluted/paid obeisance/worshiped the Exalted One
olokento – having looked
aññaṃ kiñci adisvā – having not seen anything else
pādenevai – indeed, with leg/by leg
paharanta – being beating/hitting/striking/smiting
tacchetvā – having chipped/hewed away
soṇḍāya – by trunk
sākhaṃ gahetvā – having taken a branch (of a

tree)
sammajji – swept
tato paṭṭhāya – since then, thus beginning
ghaṭaṃ – water-pot (be careful: *ghataṃ* is 'ghee')
pānīyaṃ – water, drink
paribhojanīyaṃ – fit to be used
upaṭṭhāpeti – attends, makes to serve; procures
uṇhodakena – by hot water (*uṇha+udaka*)
atthesati – is needed/searched (*attha+esati*)
paṭiyādeti – prepares, supplies
kathaṃ – how?
Hatthena – by hand(?), by trunk(?)
kaṭṭhāni – pieces of wood, timber, fire-drill(?)
ghamsitvā – having rubbed/knocked against
aggim sampādeti – prepares fire
tattha dārūni – there the sticks of wood
pakkhipanto – having dropped, dropping
jāletvā – having kindled/lighted
pāsāṇe – on a stone; small stones (acc.) (?)
pakkhipitvā – having dropped
pacitvā – having cooked/heated
dāruḍaṇḍakena – with a wooden stick
pavaṭṭetvā – having rolled/caused to move
paricchinnāya – restricted/limited/small (adj.)
khuddakasaṇḍikāya – to a little depression of

rock/hole in a rock; natural tank in a rock
khipati – throws, drops
hatthaṃ otāretvā – having lowered (his) hand/trunk
udakassa tattabhāvaṃ – the heat of the water (*tatta* – hot)
jānitvā – having known, having recognized
satthāraṃ vandati – worships/makes obeisance to the Teacher
satthā – the teacher
te tāpitaṃ – heated by you
vatvā – having said
nhāyati – bathes, takes bath
athassa – after that
nānāvidhāni – various kinds
phalāni – fruits
āharitvā – having brought,
deti – gives
yadā – tadā – when (sth.) - then (sth.)
gāmaṃ – to the village
piṇḍāya pavisati – enters for alms
satthu pattacīvaramādāya – having taken the Teacher's bowl and robe
kumbhe – on head
paṭiṭṭhapetvā – having put
satthārā saddhiṃyeva – indeed, with the

<p>Teacher <i>gacchati</i> – he/it goes <i>gāmūpacāraṃ</i> – vicinity of village <i>(gāma+upacāra)</i> <i>patvā</i> – having reached <i>ito paṭṭhāya</i> – from here <i>tayā na sakkā</i> – you cannot <i>gantum</i> – to go <i>āhāra</i> – bring (voc.) <i>me pattacīvaraṃ</i> – my bowl and robe <i>āharāpetvā</i> – having made to bring <i>gāmaṃ</i> – to the village <i>pāvīsi</i> – entered <i>sopi</i> – he, indeed <i>yāva satthu nikkhamānā</i> – until the Teacher returns <i>tattheva ṭhatvā</i> – having stood there, indeed, <i>āgamanakāle</i> – at the time of arrival <i>paccuggamaṇaṃ katvā</i> – having gone out to meet (<i>pacceti</i> – come back to, <i>uggamaṇaṃ</i> – rise, going up) <i>purīmanayaneva</i> – indeed, in the way as before (<i>purīma+nayena+eva</i>) <i>vasanaṭṭhāne</i> – at the place of staying (<i>vasana+ṭhāne</i>) <i>otāretvā</i> – having deposited/lowered <i>vattaṃ dassetvā</i> – having paid usual courtesies, having shown/exhibited duties</p>	<p><i>sLkhāya bījati</i> – fans with a branch <i>rattim</i> – at night <i>vālamigaparipanṭhanivāraṇatthaṃ</i> – for the sake of warding off/protecting from <u>danger of</u> beasts of pray and <u>wild animals</u> <i>mahantaṃ daṇḍaṃ</i> – big club/stick <i>sathhāraṃ rakkhissāmi</i> – I will protect the Teacher <i>arunuggamaṇā</i> – until the dawn/sunrise <i>vanasaṇḍassa vicarati</i> – paces in the jungle thicket <i>antarantarena</i> – back and forth, here and there <i>kira</i> – indeed, truly <i>so vanasaṇḍo</i> – that jungle thicket <i>pārīleyyakarakkhitavanasaṇḍo</i> – the jungle thicket protected by Pārīleyyaka <i>nāma jāto</i> – started to be named as; became to have the name <i>aruṇe uggate</i> – when the dawn appears, when the dawn is risen <i>mukhodakadānaṃ ādiṃ katvā</i> – having given the water for (cleaning) mouth and other (duties) having done <i>tenevūpāyena</i> – indeed, in that manner (<i>tena+eva+upāyena</i>) <i>sabbavattāni karoti</i> – does/performs all the duties <i>atheko makkāto</i> – then one monkey</p>	<p><i>taṃ hatthim</i> – that elephant (acc.) <i>uṭṭhāya samuṭṭhāya</i> – up and doing, performing diligently(?) <i>divase divase</i> – every day, day by day <i>ābhisamācārikaṃ karontaṃ</i> – performing well, doing (things) <u>belonging to good conduct</u> <i>ahampi</i> – I also <i>kiñcīdeva</i> – at least something, also something (<i>kiñcid+eva</i>) <i>karissāmi</i> – I will do <i>vicaranto</i> – said to himself, thought <i>ekadivasam</i> – on one day <i>nimmakkhikaṃ</i> – free from flies/bees <i>daṇḍakamadhuṃ</i> – stick-honey, bee-hive hanged on a branch <i>disvā</i> – having seen <i>daṇḍakaṃ bhañjivā</i> – having broke the stick off <i>daṇḍakeneva saddhim</i> – indeed, with the stick <i>madhupaṭalaṃ</i> – honey-comb <i>satthu santikaṃ</i> – close to the Teacher, near the Teacher <i>āharitvā</i> – having brought <i>kadalipattaṃ</i> – plantain-leaf <i>chinditvā</i> – having broken-off, broke-off and <i>tattha ṭhapetvā</i> – having placed/put (it) there <i>adāsi</i> – gave</p>
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Jātaka-Atthakathā Avidūrenidānakathā – Cattāri Pubbanimittāni & 'The Great Retirement' (lectured by ven. Piyaratana) 29th of June, 2011

Khuddaka Nikāya (Atthakathā) - Jātaka-Atthakathā – 2. Avidūrenidānakathā – Cattāri Pubbanimittāni

Pāli	English Translation by ven. Czech Saraṇa (with reference to Sinhalese translation, “ <i>Visuddhajanavilāsiniṃ nam vū apadānaṭṭha kathā</i> ”, A.M.D.Y. Saratcandra Amaratunga)
<i>Athekadivasam bodhisatto uyyānabhūmiṃ gantukāmo sārathim āmantetvā ‘rathaṃ yojehi’ ti āha.</i>	As on the next day <i>Bodhisatta</i> desired to go to the park, he addressed the charioteer: “Prepare the chariot,” he said.
<i>So ‘sādhū’ ti paṭissuṇivā mahārahaṃ uttamarathaṃ sabbālankāreṇa alankaritvā kumudapattavaṇṇe cattāro maṅgalasindhava yojetvā bodhisattassa paṭivedesi.</i>	That one having assented “good,” decorated a great, very valuable chariot with decorations, prepared four royal horses of white lotus petals' color and informed <i>Bodhisatta</i> .
<i>Bodhisatto devavimānasadisaṃ rathaṃ abhiruhitvā uyyānābhimukho agamāsi.</i>	<i>Bodhisatta</i> ascended on the chariot (which was) like a divine palace and went towards the park.
<i>Devatā ‘siddhatthakumārassa abhisambujjhanakālo āsanno, pubbanimittam dassessāmā’ ti</i>	The gods (thought): “It is close to the time of the highest enlightenment of the prince Siddhattha. We will show Him portent/omen.”
<i>ekaṃ devaputtaṃ jarājajjaraṃ khaṇḍadantaṃ palitakesaṃ vaṅkaṃ obhaggasaṅgāraṃ daṇḍahatthaṃ pavedhamānaṃ katvā dassesum.</i>	They made one god (looking like) feeble and decrepit with age, with broken teeth, gray hair, with body bent and dragged down, with a stick in a hand, trembling and displayed (him).
<i>Taṃ bodhisatto ceva sārathi ca passanti. Tato bodhisatto sārathim – ‘samma, ko nāmesa puriso, kesāpissa na yathā aññesa’ nti mahāpadāne āgatanayena pucchitvā</i>	<i>Bodhisatta</i> and even the charioteer saw him. Hence <i>Bodhisatta</i> asked the charioteer: “Friend, who is this man? Even by hair he is not like others” asked in the way as in <i>Mahāpadāna (Sutta)</i> and
<i>tassa vacanaṃ sutvā ‘dhīratthu vata bho jāti, yatra hi nāma jātassa jarā paññāyissati’ ti samvigghadayo tatova</i>	Having heard his speech, “May you be wise, friend, whenever there is birth the old age will be known” with an agitated heart

<i>paṭṭinivattitvā pāsādameva abhiruhi.</i>	having turned back right there they went up to the palace.
<i>Rājā “kiṃ kāraṇā mama putto khippaṃ paṭṭinivattī”ti pucchi. “Jiṇṇakaṃ purisaṃ disvā devā”ti.</i>	King asked: “Why did you, my son, (so) quickly turned back?” “God, after I have seen an old man.”
<i>“Jiṇṇakaṃ disvā pabbajissatī āhaṃsu, kasmā maṃ nāsetha, sīghaṃ puttassa nātakāni sajjetha,</i>	“After he sees an old (person), he will go forth (to homelessness), they said. Why do you destroy me? Quickly prepare dancing (girls) (etc.) for my son,
<i>sampattiṃ anubhavanto pabbajjāya satīṃ na karissatī”ti vatvā ārakkhaṃ vaḍḍhetvā sabbadisāsu aḍḍhajojane aḍḍhajojane ṭhapesi.</i>	Having enjoyed the abundance he will not remember about the homelessness”, said (the king) and having established protection in half <i>yojana</i> in all directions increased (it).
<i>Punekadivasam bodhisatto tatheva uyyānaṃ gacchanto devatāhi nimmitaṃ byādhitaṃ purisaṃ disvā</i>	Again, on one day the <i>Bodhisatta</i> thus having gone to the park he saw a sick man created by gods and
<i>purimanayeneva pucchitvā samvigghadayo nivattitvā pāsādaṃ abhiruhi.</i>	In the way as before asked. With an agitated heart having turned back right there they went up to the palace.
<i>Rājāpi pucchitvā heṭṭhā vuttanayeneva samvidahitvā puna vaḍḍhetvā samantā tigāvutappamāṇe padese ārakkhaṃ ṭhapesi.</i>	And the king asked as above [below] and having given orders in the way it was said, again having established protection everywhere in the area in the measure of three <i>gāvutas</i> ⁴ increased (it).
<i>Aparaṃ ekadivasam bodhisatto tatheva uyyānaṃ gacchanto devatāhi nimmitaṃ kālakataṃ disvā</i>	Another day <i>Bodhisatta</i> went that way to the park and having seen a dead (person) created by gods,
<i>purimanayeneva pucchitvā samvigghadayo puna nivattitvā pāsādaṃ abhiruhi.</i>	Asked in the previously (mentioned) manner and with an agitated heart having stopped again and went up to the palace.
<i>Rājāpi pucchitvā heṭṭhā vuttanayeneva samvidahitvā puna vaḍḍhetvā samantā yojanappamāṇe padese ārakkhaṃ ṭhapesi.</i>	And the king asked as above [below] and having given orders in the way it was said, again having established protection everywhere in the area in the measure of <i>yojana</i> increased it.
<i>Aparaṃ pana ekadivasam uyyānaṃ gacchanto tatheva devatāhi nimmitaṃ sunivatthaṃ supārutaṃ pabbajitaṃ disvā “ko nāmeso sammā”ti sārathīṃ pucchi.</i>	And even another day having gone to the park there having seen a monk [one who has gone forth (from homelessness)], well dressed, properly clothed, (who was) created by gods, he asked the charioteer: “who is this, friend.”
<i>Sārathī kiñcāpi buddhuppādassa abhāvā pabbajitaṃ vā pabbajitaṃ vā na jānāti,</i>	The charioteer, because of the non-existence of the appearance of a <i>Buddha</i> , he did not know neither (about) going forth (to homelessness) nor the qualities of going forth (to homelessness).
<i>devatānubhāvena pana “pabbajito nāmāyaṃ devā”ti vatvā pabbajjāya guṇe vaṇnesi.</i>	However, by the power of gods, he said “god, this is a monk [one, who has gone forth (from homelessness)]” and praised the qualities of going forth (to homelessness).
<i>Bodhisatto pabbajjāya ruciṃ uppādetvā taṃ divasaṃ uyyānaṃ agamāsi.</i>	<i>Bodhisatta</i> , having given rise to joy because of the going forth (to homelessness), on that day He went to the park.
<i>Dīghabhāṇakā panāhu “cattāri nimittāni ekadivaseneva disvā agamāsi”ti.</i>	However, the <i>Dīghabhāṇakas</i> said: “having seen the four creations on one day he went (to the park).”

Vocabulary:

Athekadivasam – then on one day (then on one day)
uyyānabhūmiṃ – to the park (“to the area of park)
gantukāmo – was liking to go; wanted to go
sārathīṃ – the charioteer (acc.)

āmantevā – having addressed
rathaṃ – the chariot, the vehicle
yojehi – prepare! (imper.)
āha – said
sādhū – well; yes; fine
paṭṭisunnitvā – having assented

mahārahaṃ – very precious, costly
uttamarathaṃ – great vehicle/chariot
(*kammadh.s.*)
sabbālankārena – with all decorations
alankaritvā – having decorated
kumudapattavaṇṇe – of white lotus petals' color

4 1 *gāvuta* = a quarter of a *yojana*; less than two miles; 80 *usabhas* ; one league

cattāro – four
maṅgalasindhava – royal horses
yojetvā – having prepared
paṭivedesi – informed
devavimānaśadisam – like a divine palace
abhiruhitvā – having ascended; ascended and
uyyānābhimukho – towards the park
agamāsi – went
devatā – gods
siddhatthakumārassa – of the prince Siddhattha
abhisambujjhanakālo – the time of the highest enlightenment
āsanno – it is close to
pubbanimittam – portent/omen
dassessāma – we will show
ekaṃ devaputtam – one god
jarājajjaram – feeble (and) withered (jarā+jajjara)
khandadantaṃ – with broken teeth
palitakesaṃ – gray hair
vaṅkaṃ – bent, crooked
obhaggasarīraṃ – dragged down body
daṇḍahattham – with stick in a hand
pavedhamānaṃ – trembling, agitating
dassesuṃ – showed
taṃ – him
sārathi – charioteer
passanti – they see
tato – hence, since then
samma – friend
ko nāmesa – who, indeed, is (nāma+eso)
puriso – man
kesāpissa – even by hair
na yathā aññesa – is not like others
mahāpadāne – in *Mahāpadāna Sutta*
āgatanayena – in the way as in
pucchitvā – having asked; asked and
tassa vacanaṃ – his speech
sutvā – having heard
dhīratthu – may he be wise

vata – indeed
bho – friend
jāti – birth
yatra hi nāma – wherever, indeed, is
jātassa jarā – the old age of birth
paññāyissati – will be known
saṃviggahadayo – with an agitated heart
tatova – from there
paṭinivattitvā – having turned back
pāsādameva – indeed, to the palace
abhiruhi – went up, ascended
rūjā – the king
kiṃ kāraṇā – for what reason, why
mama putto – my son
hippaṃ paṭinivatti – turned back
pucchi – asked
jiṇṇakaṃ purisaṃ – old man
disvā – having seen
pabbajissati – will become a monk, will go forth
āhamsu – they said
kasmā – why
maṃ – me
nāsetha – you (pl.) destroy
sīghaṃ – quickly
nāṭakāni – dancing (girls etc.)
sajjetha – prepare (2.p., pl.)
sampattim – abundance
anubhavanto – having enjoyed, enjoying
satim na karissati – will not remember
vatvā – having said
ārakkhaṃ – protection
vaḍḍhetvā – having increased
sabbadisāsu – in all directions
aḍḍhayojane aḍḍhayojane – for each (direction) in half *yojana*
ṭhapesi – established
punekadivasam – again on one day
tatheva – indeed, thus
nimmitam – created

byādhitaṃ – sick
purimanayeneva – in the way as before
heṭṭhā – below, down
vuttanayeneva – indeed, in the way as it was said
saṃvidahitvā – having given orders
puna – again
samantā – in entire, in all
tigāvutapamāne – in the measure of three *gāvutas*
aparam – another
kālakataṃ – dead (person)
yojanappamāne padese – in the area in the measure of *yojana*
pana – but, however
sunivattham – well dressed
supārutam – properly clothed
pabbajitam – a monk, one who has gone forth to homelessness
kiñcāpi – because of
buddhuppādassa abhāvā – non-existence of the appearance of the *Buddha*
pabbajitam – going forth to homelessness), monk's ordination
vā – or; neither
pabbajitaguṇe – about the quality of going forth
na jānāti – does not know
devatānubhāvena – by the power of gods
pabbajito nāmāyaṃ – an ordained one is he (nāma+ayaṃ)
guṇe vaṇṇesi – praised the qualities
pabbajjāya ruciṃ – joy of going forth, happiness with regards to going forth
uppādetvā – having given rise to
dīghabhāṇakā – the *Dīghabhāṇakas* (those, who memorized *Dīgha nikāya*)
panāhu – but they said
cattāri nimittāni – four creations
ekadivaseneva – indeed, in one day

Khuddaka Nikāya (Atthakathā) - Jātaka-Atthakathā – 2. Avidūrenidānakathā – 'The Great Retirement'

Pāli	English translation by ven. Czech Saraṇa
<i>Tasmiṃ samaye ‘rāhulamātā puttaṃ vijātā’ ti sutvā suddhodanamahārājā ‘puttassa me tuṭṭhiṃ nivedethā’ ti sāsanaṃ paḥiṇi.</i>	At that time, having heard “The mother of Rāhula has given the birth to the son, the great king Suddhodana published the message: “Make known my happiness with regards to the son.”
<i>Bodhisatto taṃ sutvā ‘rāhu jāto, bandhanaṃ jāta’ nti āha.</i>	The <i>Bodhisatta</i> , having heard it, said: “the obstacle is born, the bond is born.”
<i>Rājā ‘kiṃ me putto avacā’ ti pucchitvā taṃ vacanaṃ sutvā ‘ito paṭṭhāya me nattā rāhulakumāroyeva nāma hotū’ ti āha.</i>	The king, having asked “how will this son be named?” and having heard those words, he said: “since now, may the name of my grandchild by Rāhula the Prince (<i>Rāhula Kumāra</i>)”.
<i>Bodhisattopi kho rathavaraṃ āruyha mahantena yasena atimanoramena sirisobhaggena nagaraṃ pāvīsi.</i>	Even the <i>Bodhisatta</i> , having ascended to the noble vehicle, with great glory, extreme beauty and plentiful splendor he arrived to the town.
<i>Tasmiṃ samaye kisāgotamī nāma khattiyakāññā uparipāsādavaratalagatā nagaraṃ padakkiṇaṃ kurumānassa bodhisattassa rūpasiriṃ disvā pītisomanassajātā idaṃ udānaṃ udānesi –</i>	At that time the royal madam called Kisāgotamī went to the upper storey of the palace, to the highest floor, having seen the <i>Bodhisatta's</i> personal splendor as circumambulating (= going around) the town, a joy and happiness appeared (in her) and she expressed this solemn utterance:

<i>‘Nibbutā nūna sā mātā, nibbuto nūna so pitā;</i>	“(By such a son), indeed, the mother is consoled ⁵ , indeed, the father is consoled,
<i>Nibbutā nūna sā nārī, yassāyaṃ īdiso patī’</i> ’ti.	Indeed, (by such a husband) the wife is consoled, by this is (one) such a ruler.”
<i>Bodhisatto taṃ sutvā cintesi ‘ayaṃ evamāha ‘evarūpaṃ attabhāvaṃ passantiyā</i>	The <i>Bodhisatta</i> , having heard that, thought: “thus she said, having rejoiced by such a (beautiful) body in this existence,
<i>mātu hadayaṃ nibbāyati, pitu hadayaṃ nibbāyati, pajāpatiṃ hadayaṃ nibbāyati’</i> ti!	Mother's heart is consoled, father's heart is consoled, the heart of the Lord of Men (<i>Pajāpati</i>) is consoled!
<i>Kismiṃ nu kho nibbute hadayaṃ nibbutaṃ nāma hoti’</i> ’ti?	However, indeed, what is it “consolation” when the heart is consoled?”
<i>Athassa kilesesu virattamānasassa etadahosi – ‘rāgaggimhi nibbute nibbutaṃ nāma hoti,</i>	In his mind free from defilement occurred: “at the quenching of (fire of) craving it is called consolation (“quenchment”),
<i>dosaggimhi nibbute nibbutaṃ nāma hoti, mohaggimhi nibbute nibbutaṃ nāma hoti,</i>	At the quenching of hatred it is called consolation (“quenchment”), at the quenching of ignorance it is called consolation (“quenchment”).
<i>Mānadiṭṭhiādīsu sabbakilesadarathesu nibbutesu nibbutaṃ nāma hoti.</i>	At the quenching of conceit, views and so on – of all defilement and sorrow, it is called consolation (“quenchment”).
<i>Ayaṃ me sussavanaṃ sāvesi, ahañhi nibbānaṃ gavesanto carāmi, ajjeva mayā gharāvāsaṃ chaḍḍetvā</i>	Thus I have heard a good hearing, indeed, I will go and search for quenchment (<i>Nibbāna</i>), today itself I will abandon dwelling at home,
<i>nikkhamma pabbajitvā nibbānaṃ gavesituṃ vaṭṭati, ayaṃ imissā ācariyabhāgo hotū’</i> ’ti	Having gone out, having gone forth (became an ascetic) and searching for quenchment (<i>Nibbāna</i>) is suitable, may this be of this be the present for the teacher, for this.”
<i>kaṅṭhato omuñcitvā kisāgotamiyā sataśahassagghanakaṃ muttāhāraṃ pesesi.</i>	Having removed (it) from his neck, he sent to Kisāgotamī a necklace of pearls of value of 100 000.
<i>Sā ‘siddhatthakumāro mayi paṭibaddhacitto hutvā paṇṇākāraṃ pesesi’</i> ’ti somanassajātā ahoṣi.	She became very happy, (thinking): The prince Siddhattha is bound by affection to me and sends me a necklace.”
<i>Bodhisattopi mahantena sirisobhaggena attano pāsādaṃ abhiruhitvā sirisayane nipajji.</i>	Indeed, the <i>Bodhisatta</i> , with great splendor ascended his palace and laid down on the royal bed.
<i>Tāvadeva ca naṃ sabbālaṅkārapaṇḍitā naccagūṇādīsu susikkhitā devakaññā viya</i>	And at that moment for him, all around adorned, well trained in dancing, singing and so on, (looking) like goddesses,
<i>rūpasobhaggappattā itthiyo nānātūriyāni gahetvā samparivārayitvā abhiramāpentiyō naccagūṇāvitāni payojayimsu.</i>	Women with bodies of beauty and splendor, having taken various musical instruments, having surrounded (him), they engaged in pleasing (him) by dancing, singing, playing musical instruments and so on.
<i>Bodhisatto kilesesu virattacittatāya naccādīsu anabhirato muhuttaṃ niddaṃ okkami.</i>	As the <i>Bodhisatta</i> was free from defilement, being disinterested in the dance etc., in a moment he fell asleep.

Vocabulary:

Tasmiṃ samaye – at that time
rāhulamātā – mother of Rāhula
puttaṃ – son
vi-jātā – gave birth to (*vi+ jātā*)
sutvā – having heard
suddhodanamahārājā – the great king
 Suddhodana
puttassa – of the son
me tuṭṭhiṃ – my happiness
nivedetha – make known

sāsaṇaṃ – message
pahiṇi – published
rāhu – obstacle
jāto – is born
bandhanaṃ – bond
jātaṃ – is born
kiṃ – how
me putto – this son
avaca – name, give name
pucchitvā – having asked

taṃ vacanaṃ – that speech
ito paṭṭhāya – from now, since now
me natta – my grandchild
rāhulakumāra – prince Rāhula; Rāhula Kumāra
nāma hotu – may be the name
kho – indeed
rathavaraṃ – noble vehicle
ārūya – ascended
mahantena yasena – with great glory
atimanoramena – extreme beauty

5 Here “consoled” is not exact translation. Better would be “quenched”, but it does not fit in this context.

<p><i>sirisobhaggena</i> – plentiful splendor <i>nagaraṃ</i> – to the town <i>pāvīsi</i> – arrived, entered <i>kisāgotamī</i> – Kisāgotamī <i>nāma</i> – called <i>khattiyakaññā</i> – royal madam <i>uparipāsādaratalagatā</i> – went to the upper storey of the palace <i>padakkhiṇaṃ kurumānassa</i> – going round, circumambulating <i>bodhisattassa rūpasiriṃ</i> – personal splendor of Bodhisatta <i>pīṭisomanassajātā</i> – a joy (and) happiness appeared (in her) <i>idaṃ</i> – this <i>udānaṃ</i> – solemn utterance <i>udānesi</i> – expressed, uttered <i>nibbutā</i> – mother is consoled/quenched <i>nūna</i> – indeed <i>sā mātā</i> – the mother, she the mother <i>so pitā</i> – the father, he the father <i>sā nārī</i> – she the wife <i>yassāyaṃ</i> – by this one that <i>ṭḍiso</i> – such, such-like <i>pati</i> – ruler <i>cintesi</i> – thought <i>evamāha</i> – thus (she) said <i>evarūpaṃ</i> – by such (beautiful) body <i>attabhāvaṃ</i> – in existence <i>passantiyā</i> – having rejoiced, being rejoicing <i>mātu hadayaṃ</i> – mother's heart <i>nibbāyati</i> – is consoled/quenched <i>pajāpatiyaṃ</i> – of the Lord of Men (Pajāpati) <i>kismiṃ nu kho</i> – indeed, however <i>nibbuta</i> – in consolation/quenching <i>nāma hoti</i> – is called, it is</p>	<p><i>athassa</i> – then in him, then his (<i>atha+assa</i>) <i>kilesesu</i> – in/from defilement <i>virattamānasassa</i> – of mind free/devoid of (sth) <i>etadahosi</i> – thus occurred <i>rāgaggimhi</i> – in the fire of craving <i>nibbuta</i> – quenched <i>nibbutaṃ nāma hoti</i> – is 'quenching' called <i>dosaggimhi</i> – in the fire of hatred <i>mānadiṭṭhiādīsu</i> – in conceit, views etc./and so on <i>sabbakilesadarathesu</i> – of all defilements and sorrow <i>ayaṃ</i> – thus <i>sussavanaṃ</i> – good hearing <i>me sāvesi</i> – was heard by me <i>ahañhi</i> – I, indeed (<i>ahaṃ+hi</i>) <i>nibbānaṃ</i> – unishment/Nibbāna <i>gavesanto carāmi</i> – having searched I go <i>ajjeva</i> – today itself <i>mayā gharāvāsaṃ chaḍḍetvā</i> – having abandoned the dwelling at home <i>nikkhama</i> – having gone out <i>gavesituṃ</i> – to search, searching <i>vaṭṭati</i> – is proper, is suitable <i>ayaṃ</i> – this <i>imissā</i> – of this <i>ācariyabhāgo</i> – present for the teacher <i>hotu</i> – may be <i>kaṇṭhato</i> – from neck <i>omuñcitvā</i> – having removed <i>satasahassagghanakaṃ</i> – value of 100 000 <i>muttāhāraṃ</i> – string of pearls <i>pesesi</i> – (he) sent <i>sā</i> – she <i>siddhatthakumāro</i> – the prince Siddhattha <i>mayipatibaddhacitto hutvā</i> – is bound by..</p>	<p>affection to me <i>pañṇākāraṃ</i> – necklace <i>somanassajātā ahoṣi</i> – became (very) happy <i>mahantena</i> – by/with great <i>sirisobhaggena</i> – by/with splendor <i>attano</i> – own (adj.) <i>abhiruhitvā</i> – having ascended <i>sirisayane</i> – on the royal bed <i>nipajji</i> – laid down <i>tāvadeva</i> – at that moment <i>ca</i> – and <i>naṃ</i> – for him <i>sabbālonkārapaṭimaṇḍitā</i> – all around adorned <i>naccagīrtādīsu</i> – in dancing, singing and so on <i>susikkhitā</i> – well trained <i>devakaññā</i> – goddesses <i>viya</i> – like <i>rūpasobhaggappattā</i> – with body of beauty and splendor <i>itthiyo</i> – women <i>nānāturīyāni</i> – various musical instruments <i>gahetvā</i> – having taken <i>samparivārayitvā</i> – having surrounded (him) <i>abhiramāpentīyo</i> – pleasing, causing (him) to take pleasure <i>naccagītavādītāni</i> – by dancing, singing, playing musical instruments <i>payojayimsu</i> – they engaged <i>kilesesu</i> – in defilement <i>virattacittatāya</i> – with a mind free/devoid of <i>naccādīsu</i> – in dancing and so on <i>anabhirato</i> – being disinterested <i>muhuttaṃ</i> – in a moment <i>niddaṃ</i> – to a sleep <i>okkama</i> – fell (asleep)</p>
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Padhāna Sutta A (lectured by ven. Piyaratana) 5th of July, 2011

Khuddaka Nikāya – Suttanipātapāli - 3. Mahāvaggo – 2. Padhāna Sutta A

Pāli	Translation by K. R. Norman, edited by ven. Czech Saraṇa ⁶
“ <i>Taṃ maṃ padhānapahitattaṃ, naḍiṃ nerañjaraṃ pati; Viparakkamma jhāyantaṃ, yogakkhemassa pattiya.</i> ”	While I was meditating for the attainment of release-from-the-attachments, with my self intent upon striving, near the river Nerañjarā, having made a great effort,
“ <i>Namucī karuṇaṃ vācaṃ, bhāsamāno upāgami; ‘Kiso tvamasi dubbaṇṇo, santike maraṇaṃ tava.</i> ”	Namucī (Māra) approached me, uttering compassionate speech: “You are thin, of bad complexion; death is near you.
“ <i>‘Sahassabhāgo maraṇassa, ekaṃso tava jīvitaṃ; Jīva bho jīvitaṃ seyyo, jīvaṃ puññāni kāhasi.</i> ”	(There are) one thousand parts of death; (only) one part of you is life. Live, sir, life is better. If you live, you will perform merits.
“ <i>‘Carato ca te brahmacariyaṃ, aggihuttaṅca jūhato; Pahūtaṃ cīyate puññaṃ, kiṃ padhānena kāhasi.</i> ”	Much merit will be heaped up by you practising the holy life and sacrificing the fire-sacrifice. What do you want with striving?
“ <i>‘Duggo maggo padhānāya, dukkaro durabhisambhavo’;</i> <i>Imā gāthā bhaṇaṃ māro, aṭṭhā buddhassa santike.</i> ”	The road to striving is hard to travel, hard to perform, hard to achieve.” Saying these verses Māra stood near the Buddha.
<i>Taṃ tathāvādinaṃ māraṃ, bhagavā etadabravi;</i>	The Blessed One said this to that Māra, who had spoken thus:

6 The teacher himself used this translation of K.R. Norman (or at least (probably) knew it very well) during his lecture.

“Pamattabandhu pāpima, yenatthena [senatthena (?), attano atthena (aṭṭha. samvaṇṇanā)] idhāgato.	“Kinsman of the negligent, evil one, you have come here for your own purpose.
“Aṇumattopi [aṇumattenapi (sī. syā.)] puññaena, attho mayhaṃ na vijjati; Yesañca attho puññaena, te māro vattumarahati.	I do not have even the slightest need of merit, but Māra ought to speak to those who have need of merits.
“Atthi saddhā tathā [tato (sī. pī.), tapo (syā. ka.)] vīriyaṃ, paññā ca mama vijjati; Evaṃ maṃ pahitattampi, kiṃ jīvamanupucchasi.	There is faith, and energy, and wisdom is found in me. Why do you ask me about life even though my self is thus intent (upon striving)?
“Nadīnamapi sotāni, ayaṃ vāto visosaye; Kīñca me pahitattassa, lohitaṃ nupasussaye.	This wind would dry up even the streams of the rivers; and why should my blood not be dried up when my self is intent (upon striving)?
“Lohite sussamānamhi, pittaṃ semhañca sussati; Maṃsesu khīyamānesu, bhīyyo cittaṃ pasīdati; Bhīyyo sati ca paññā ca, samādhi mama tiṭṭhati.	When my blood is being dried up, (then) the bile and phlegm are dried up. When the flesh wastes away, the mind becomes clearer, and all the more my mindfulness and wisdom and concentration stand (firm).
“Tassa mevaṃ viharato, pattassuttamavedanaṃ; Kāmesu [kāme (sī. syā.)] nāpekkhate cittaṃ, passa sattassa suddhataṃ.	While I dwell thus, having reached the highest sensation, my mind has no regard for sensual pleasures. See a being's pure state.
“Kāmā te paṭhamā senā, dutiyā arati vuccati; Tatiyā khuppipāsā te, catutthī taṇhā pavuccati.	Sensual pleasures are your first army; discontent is called your second; your third is hunger and thirst; the fourth is called craving.
“Pañcamāṃ [pañcamī (sī. pī.)] thinamiddhaṃ te, chaṭṭhā bhīrū pavuccati; Sattamī vicikicchā te, makkho thambho te aṭṭhamo.	Sloth and torpor are your fifth; the sixth is called fear; your seventh is doubt; hypocrisy and obstinacy are your eighth.
“Lābho siloko sakkāro, micchāladdho ca yo yaso; Yo cattānaṃ samukkaṃse, pare ca avajānati.	Gain, renown, honour, and whatever fame is falsely received, and whoever both extols himself and disparages others,
“Esā namuci te senā, kaṇhassābhīppahārini; Na naṃ asūro jināti, jetvā ca labhate sukhaṃ.	That is your army, Namuci, (that is) the striking force of darkness. One who is sluggish cannot conquer it, but having conquered it one obtains happiness.
“Esa muñjaṃ parihare, dhiratthu mama [ida (ka.)] jīvitaṃ; Saṅgāme me mataṃ seyyo, yaṃ ce jīve parājito.	Should I wear muñja ⁷ grass? May I be wise in my life. ⁸ Death in battle is better for me than that I should be conquered and live.

Vocabulary:

Taṃ – while

maṃ padhānapahitattam – I was (in my) self intent upon striving

pahita – resolute, intent, energetic

nadiṃ nerañjaraṃ – to the river Nerañjarā

pati – against, opposite, towards

viparakkamma – endeavoring strongly, having made great effort (vi+para+kkamma) (absol. (pūrv.kr.))

jhāyanta – being meditating

yogakkhemassa – of release from the attachments

pattiyā – for attainment

namuci – Māra

karuṇaṃ vācaṃ – compassionate speech/words

bhāsamāno – uttering, telling (pres.part.)

upāgami – approached (upa+ā+gamu+i), (p.t.)

kiso – thin, haggard

tvamasi – you are (tvam+asi)

dubbaṇṇo – of bad complexion/color (du+vaṇṇo)

santike tava – near you

maranaṃ – death

sahassabhāgo – thousand parts

maranassa – (are) of death

ekaṃso tava – one (part) of you

jīvitaṃ – life

jīva – live! (imper.) (5.vibh.)

bho – sir

jīvitaṃ seyyo – life is better

jīvaṃ – alive

puññāni – merits

kāhasi – do! (imper.) (from karassa(?))

carato – practising (dat.c.)

brahmacariyaṃ – holy life (kamm.s. - brahma-adj., cariya-n.)

aggihuttañca – and the fire-sacrifice

jūhato (rather juhato) – sacrificing

pahūtaṃ – abundant, much

cīyate – in heaping/gathering

puññaṃ – merit

kiṃ – what

padhānena kāhasi – you do by effort

duggo maggo – way (that is) a difficult way

padhānāya – to striving

dukkaro – difficult to do

durabhisambhavo – hard to overcome or get over troublesome (du+r+abhisambhavo); hard to perform

imā gāthā – these verses

bhaṇaṃ – saying

māro – Māra

aṭṭhā – standing; stood (p.t.)

tathāvādinaṃ – to (the one who) spoke that

etadabravi – thus said (abravi – from root

brū;p.t.)

pamattabandhu – friend of the careless, Māra

7 This kind of grass had been used for making slippers.

8 Norman's translation is “Woe upon life here.”

<p><i>pāpima</i> – the evil one, Māra (<i>pāpaṃ assa attīti pāpimā</i>) <i>yenatthena</i> – to (this) place <i>attano atthena</i> – one for oneself; one for one's own purpose <i>idhāgato</i> – come here (past perfect) (<i>idha+āgato – sara sandhi</i>) <i>aṇumattopi</i> – of very small size, tiny <i>puññaena</i> – by/of merit <i>attho</i> – for; reason for <i>mayhaṃ na vijjati</i> – is not known by me <i>yesaṃca</i> – and to those (<i>yesaṃ+ca</i>) <i>te vattumarahati</i> – you ought to say, is suitable to speak by you (<i>vattum – who says, kummanta kriyā</i>) <i>atthi saddhā</i> – there is faith (<i>atthi – sg.; santi – pl.</i>) <i>tathā</i> – thus <i>vīriyaṃ</i> – energy, effort <i>paññā</i> – wisdom <i>ca</i> - and <i>mama vijjati</i> – I know about, is known by me, is found in me <i>evaṃ</i> – thus <i>pahitattampi</i> – indeed, is intent upon <i>kiṃ jīvamānupucchasi</i> – why (do you) ask about life (<i>anu (pref.)+puccha(root)</i>) <i>nadīnamapi sotāni</i> – even the streams of rivers (<i>nadīnaṃ+api</i>) (<i>nadīnaṃ – possessive, pl.</i>) (<i>sotāni – n.</i>) <i>ayaṃ vāto</i> – this wind <i>visosaye</i> – is drying up <i>kiñca</i> - and why (<i>kiṃ+ca</i>) <i>me pahitattassa</i> – of/by self being intent (<i>pahita+attassa</i>) <i>lohitaṃ</i> – blood <i>nupasussaye</i> – is not drying up (<i>na+upasussaye</i>)</p>	<p><i>lohite sussamānamhi</i> – when/at drying up of the blood <i>pittaṃ</i> – bile <i>semhañca</i> – and phlegm (<i>semhaṃ+ca</i>) <i>mamsesu</i> – in/when meat <i>khīyamānesu</i> – when is wasted away <i>bhiyyo</i> – exceedingly; more <i>cittaṃ</i> – mind <i>pasīdati</i> – becomes clear, purifies <i>sati</i> – mindfulness <i>paññā</i> – wisdom <i>samādhi</i> – concentration <i>mama tittati</i> – stands (firm) / exist in me <i>tassa mevaṃ</i> – that way when I thus (<i>me+evaṃ</i>) <i>viharato</i> – I am staying/dwelling (poss.c.(?)) <i>pattassuttamavedanaṃ</i> – the highest sensation having reached <i>kāmesu</i> – in sensual pleasures <i>nāpekkhate cittaṃ</i> – mind (which is) disregarding/unexpecting (<i>na+apekkhate</i>) <i>passa</i> – see! (imper.) (<i>pañcamī vi.</i>) <i>sattassa</i> – of a being; being's <i>suddhataṃ</i> – purity, pure state <i>kāmā</i> – sensual pleasures <i>te senā</i> – your army (f.) <i>paṭhamā</i> – first (followed by pl.) <i>dutiya</i> – second (followed by pl.) <i>arati</i> – discontent <i>vuccati</i> – is called, is named <i>tatiya</i> – third (followed by pl.) <i>khuppiṭāsā</i> – hunger (and) thirst (<i>khudā+piṭāsā</i>) (<i>dvanda s.</i>) <i>catutthī</i> – fourth <i>tanhā</i> – craving <i>pavuccati</i> – is pronounced; is called <i>pañcamaṃ</i> – fifth <i>thinamiddhaṃ</i> – sloth and torpor (<i>thīnañca</i>)</p>	<p><i>middhañca</i> <i>chaṭṭhā</i> – sixth <i>bhūrū</i> – fear <i>sattamī</i> – seventh <i>vicikicchā</i> – doubt <i>makkho</i> – hypocrisy <i>thambho</i> – obstinacy/obduracy <i>aṭṭhamo</i> – eighth <i>lābho</i> – gain <i>siloko</i> – renown <i>sakkāro</i> – honor, hospitality <i>micchāladdho</i> – falsely received (<i>micchā+laddho</i>) <i>yaso</i> – fame <i>cattānaṃ</i> – also (one's) own (<i>ca+attānaṃ</i>) <i>samukkaṃse</i> – while extoling (those who are) equal (<i>sama+ukkaṃse</i>) <i>pare</i> – the others <i>avajānati</i> – disparages <i>esā</i> – those/that <i>kanhassābhipphārinī</i> – striking force/harmer of darkness <i>na naṃ jināti</i> – cannot/does not conquer it <i>asūro</i> – cowardly/sluggish (person) <i>jetvā</i> – having conquered <i>labhate</i> – obtains, gets <i>sukhaṃ</i> – happiness <i>muñjaṃ</i> – muñja grass, used for making slippers <i>parihare</i> – using, wearing <i>dhūratthu</i> – may (I) be wise (?) <i>mama jīvitaṃ</i> – (in) my life <i>saṅgāme</i> – in battle <i>me seyyo</i> – is better for me <i>matam</i> – death <i>yam ce</i> – than <i>jīve parājito</i> – being defeated (while) living</p>
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Dhaniya Sutta, Padhāna Sutta B (lectured by ven. Piyaratana) 26th of July, 2011

Khuddaka Nikāya – Suttanipātapāli - 3. Mahāvaggo – 2. Padhāna Sutta B

Pāli	Translation by K. R. Norman , edited by ven. Czech Saraṇa ⁹
“ <i>Pagāḷhettha na dissanti, eke samaṇabrāhmaṇā;</i> <i>Tañca maggaṃ na jānanti, yena gacchanti subbatā.</i> ”	Plunged into this (battle) some ascetics and brāhmins are not seen, and they do not know the road by which those with good vows go.
“ <i>Samantā dhajiniṃ disvā, yuttaṃ māraṃ savāhanaṃ;</i> <i>Yuddhāya paccugacchāmi, mā maṃ ṭhānā acāvayi.</i> ”	Seeing the army arrayed all around, and Māra with his elephant, I shall go forth to battle. May he not move me from my place.
“ <i>Yaṃ te taṃ nappasahati, senaṃ loko sadevako;</i> <i>Taṃ te paññāya bhecchāmi [gacchāmi (sī.), vecchāmi (syā.), vajjhāmi (ka.)], āmaṃ pattaṃva asmanā [pakkaṃva amunā (ka.)].</i> ”	That (army) of yours which the world together with the <i>devas</i> (gods) cannot overcome, that (army) of yours I shall break with wisdom, as if (breaking) an unfixed pot with a stone.
“ <i>Vasīkaritvā [vasiṃ karitvā (bahūsu)] saṅkappaṃ, satiñca sūpatiṭṭhitaṃ;</i> <i>Raṭṭhā raṭṭhaṃ vicarissaṃ, sāvake vinayaṃ puthū.</i> ”	Having brought my thinking under control, and (making) my mindfulness well-established, I shall wander from kingdom to kingdom, training many disciples.

9 The teacher himself used this translation of **K.R. Norman** (or at least knew it very well) during his lecture.

<i>Pāli</i>	Translation by K. R. Norman , edited by ven. Czech Saraṇa
“ <i>Te appamattā pahitattā, mama sāsanaṅkārakā;</i> <i>Akāmassa [akāmā (ka.)] te gamissanti, yattha gantvā na socare</i> ”.	They, vigilant, and with selves intent, performers of my teaching, will go without pleasure in you, where having gone they will not grieve.”
“ <i>Satta vassāni bhagavantam, anubandhiṃ padāpadaṃ;</i> <i>Otāraṃ nādhigacchissam, sambuddhassa satīmato.</i> ”	“For seven years I have followed the Blessed One step by step. I have not obtained an opportunity against the fully-enlightened one who possesses mindfulness.
“ <i>Medavaṇṇamva pāsānaṃ, vāyaso anupariyagā;</i> <i>Apettha muduṃ [mudu (sī.)] vindema, api assādanā siyā.</i> ”	A bird circled a stone which looked like fat, (thinking) “Perhaps we shall find something soft here; perhaps there may be (something) sweet.”
“ <i>Aladdhā tattha assādaṃ, vāyasetto apakkami;</i> <i>Kākova selamāsajja, nibbijjāpema gotamaṃ</i> ”.	Not obtaining (anything) sweet, the bird went away from there. Like a crow attacking a rock and becoming despondent, we attacking Gotama and becoming despondent, will go away.’
<i>Tassa sokaparetassa, vīṇā kacchā abhassatha;</i> <i>Tato so dummano yakkho, tatthevantaradhāyathāti.</i>	The lute fell from the armpit of that one overcome by grief. Then that discouraged <i>yakkha</i> disappeared on that very spot.

Vocabulary:

pagāhettha – plunged/dived/sunk here
na dissanti – are not seen
eke samaṇabrāhmaṇā – some ascetics (and) brāhmans
tañca maggaṃ – and the road
na jānanti – they do not know
yena – which
gacchanti – go, follow (a path)
subbatā – good vows (*su+vata*)
samantā – all around
dhajiniṃ – an army
disvā – having seen
yuttaṃ – arrayed(?), yoked, connected with
savāhanaṃ – with his elephant (“with carriage”)
yuddhāya – to battle
paccuggacchāmi – I shall go forth; I set out (*pati+uggacchāmi*)
mā – may not
maṃ thānā – from my place
acāvayi – move (?)
yaṃ – which
te taṃ – that (army) of yours
nappasahati – cannot overcome (*na* - not; *a* – pref.; *pasahati* – subdue, overcome)
senam loko sadevako – the army of the world with gods
taṃ te – that (army) of yours
paññāya – by wisdom
bhecchāmi/bhañjāmi – I shall break (root *bhañja*)
āmaṃ - (?)

pattaṃva – even the pot/bowl (*pattaṃ+va*)
asmanā/amhanā – by a stone
vasīkaritvā – having mastered, having brought under control
sankappaṃ – thinking
satiñca – and the mindfulness (*satiṃ+ca*)
sūpatiṭṭhitam – well-established (*su+upatiṭṭhitam*)
raṭṭhā raṭṭham – from kingdom to kingdom (*raṭṭhā* – abl.c.)
vicarissam – I shall/will wander (*vi* – pref.)
sāvake – the disciples (acc.)
vinayaṃ puthū – manifold in training; training many (disciples)
te appamattā – those (who are) vigilant
pahitattā – with selves intent (*pahitavī*?) *attaṃ*
yassaso pahitatto)
mama sāsanaṅkārakā – performers of my teaching
akāmassa te – not liking you, without pleasure in you (*natthi kāmam yassaso akāmo*)
yattha – wherever
gantvā – having gone
na socare – (they) will not grieve
satta vassāni – seven years
bhagavantam – the Blessed One, **the Buddha**
anubandhiṃ – followed
padāpadaṃ – step by step
otāraṃ – chance, opportunity
nādhigacchissam – have not obtained (*na+adhigacchissam*)
sambuddhassa – against the fully-enlightened

satīmato – mindful one, one who (possesses) mindfulness
medavaṇṇamva – looking like a fat (*meda+vaṇṇam+iva*)
pāsānaṃ – stone
vāyaso – crow
anupariyagā – circling, circumambulating
apettha – perhaps (*api+ettha*)
muduṃ – (something) soft
vindema – we shall find/gain
api – perhaps
assādanā siyā – there is/may be (something) sweet (*siyā* – v.)
aladdhā – having not obtaining, not getting
assādaṃ – sweet
vāyasetto – crow from there (*vāyaso+etto*)
apakkami – went away
kākova – like a crow (*kāko+iva*)
selamāsajja – near a stone (*selam+āsajja*)
nibbijjāpema – is disheartened/disgusted
gotamaṃ – with **Gotama**
tassa sokaparetassa – by one overcome by grief
vīṇā – lute
kacchā – from armpit
abhassatha – fell down, dropped (*-tha* (?))
tato – then
so dummano – that discouraged
yakkho – demon, Māra (from Prākṛit – *dakkho* – clever)
tatthevantaradhāyathāti – disappeared on that very spot (*tattha+eva+antaradhāyatha+iti*)

Khuddaka Nikāya – Suttanipātapāli – 1. Urugavaggo – 2. Dhaniyasuttam (first 5 gāthā)

<i>Pāli</i>	Translation by K. R. Norman
“ <i>Pakkodano duddhakhīrohamasmi, (iti dhaniyo gopo)</i> <i>Anutīre mahiyā samānavāso;</i> ”	‘I have boiled my rice and done my milking’, said Dhaniya the herdsman. ‘I dwell with my family near the bank of the Mahī.
<i>Channā kuṭi āhito gini, atha ce patthayasī pavassa deva</i> ”.	My hut is thatched, my fire is heaped up (with fuel). So rain, sky(- <i>deva</i>) if you wish.’

‘‘Akkodhano vigatakhilohamasmi [vigatakhilohamasmi (sī. pī.)], (iti bhagavā) Anutīre mahiyekarattivāso;	'I am free from anger, my (mental) barrenness has gone', said the Blessed One. 'I am staying for one night near the bank of the Mahī.
Vivaṭā kuṭi nibbuto gini, atha ce patthayasī pavassa deva’’.	My hut is uncovered, my fire is quenched. So rain, sky(-deva), if you wish.'
‘‘Andhakamakasā na vijjare, (iti dhaniyo gopo) Kacche rūlhatīṇe caranti gāvo;	'No gadflies or mosquitoes are found (here)', said Dhaniya the herdsman. 'The cows pasture in the water-meadow where the grass grows lush.
Vuṭṭhimpī saheyumāgataṃ, atha ce patthayasī pavassa deva’’.	They could tolerate even the rain if it came. So rain, sky(-deva), if you wish.
‘‘Baddhāsi bhisī susaṅkhatā, (iti bhagavā) Tiṇṇo pāragato vineyya oghaṃ;	'A well-made float is indeed tied together', said the Blessed One. '(I have) crossed over, gone to the far shore, having overcome the flood.
Attho bhisīyā na vijjati, atha ce patthayasī pavassa deva’’.	There is no need of a float. So rain, sky(-deva), if you wish.
‘‘Gopī mama assavā alolā, (iti dhaniyo gopo) Dīgharattaṃ [dīgharatta (ka.)] saṃvāsīyā manāpā;	'My wife is attentive, not wanton', said Dhaniya the herdsman. 'She has lived with me for a long time (and) is pleasant.
Tassā na suṇāmi kiñci pāpaṃ, atha ce patthayasī pavassa deva’’.	I hear no evil of her at all. So rain, sky(-deva), if you wish.

Vocabulary:

<p><i>Pakkodano</i> – having boiled rice (<i>pakka+odano</i>) <i>duddhakhīrohamasmi</i> – I am (the one who has finished) milking milk <i>(duddha+khīro+ahaṃ+asmi; duddhaṃ khīraṃ yenaso duddhakhīro)</i> <i>dhaniyo gopo</i> – Dhaniya the herdsman <i>anutīre</i> – at/near the bank (of a river) <i>mahiya</i> – of Mahī (a river) <i>samānavāso</i> – living with my equals/family (<i>samāna+vāso</i>) <i>channā</i> – thatched <i>kuṭi</i> – hut <i>āhito</i> – kindled; heaped up <i>gini</i> – fire <i>atha ce</i> – then if <i>patthayasī</i> – (you) wish <i>pavassa</i> – rain! (imper.; <i>pañcamī vi.</i>) <i>deva</i> – god; rain; rain-god <i>akkodhano</i> – freed from anger (<i>a+kodhano</i> - <i>natthi kodhanaṃ yassaso akkodhanam;</i></p>	<p><i>bahub.s.)</i> <i>vigatakhilohamasmi</i> – I am without mental obstruction (<i>vigata+khilo+ahaṃ+asmi</i>) <i>mahiyekarattivāso</i> – staying at the Mahī for one night (<i>mahiye+eka+ratti+vāso</i>) <i>vivaṭā</i> – uncovered, opened <i>nibbuto</i> – quenched <i>gini</i> – fire <i>andhakamakasā</i> – <u>gad-flies/dark, yellow flies</u> & mosquitoes <i>na vijjare</i> – are not found/known <i>kacche</i> – in the marshy land; armpit <i>rūlhatīṇe</i> – with/in (well) grown grass; grass grown lush <i>caranti gāvo</i> – cows pasture <i>vuṭṭhimpī</i> – even the rain (<i>vuṭṭhim+pi</i>) <i>saheyumāgataṃ</i> – should/could bear up/endure <u>that comes</u> <i>baddhāsi bhisī</i> – bound together are the sprouts/fibres; float</p>	<p><i>susaṅkhatā</i> – well made together <i>tiṇṇo</i> – crossed over, gone through <i>pāragato</i> – (one who has) gone to the end/other_shore <i>vineyya</i> – that should be instructed/trained <i>oghaṃ</i> – flood <i>attho</i> – need, purpose, for <i>bhisīyā</i> – of/for a raft/float <i>gopī</i> – herdsman; wife of herdsman <i>mama</i> – my <i>assavā</i> – attentive, loyal <i>alolā</i> – not covetous/distracted_by_desires <i>dīgharattaṃ</i> – long time <i>saṃvāsīyā</i> – has been living together (with me) <i>manāpā</i> – is pleasant <i>tassā</i> – of/about her <i>na suṇāmi</i> – I do not hear <i>kiñci pāpaṃ</i> – any/no evil/bad_deed</p>
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Brāhmaṇa Sutta, Mahākassapa Sutta, Ajakalāpa Sutta, Saṅgāmaṇi Sutta, Jaṭila Sutta (lectured by ven. Piyaṭana) 2nd of August, 2011

Khuddaka Nikāya – Udānapāli – 1. Bodhivaggo – 5. Brāhmaṇasuttam

<p>Pāli</p> <p><i>Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.</i></p> <p><i>Tena kho pana samayena āyasmā ca sāriputto āyasmā ca mahāmogallāno āyasmā ca mahākassapo āyasmā ca mahākaccāno [mahākaccāyano (sī. pī. ka.)] āyasmā ca mahākoṭṭhiko āyasmā ca mahākappino āyasmā ca mahācundo āyasmā ca anuruddho āyasmā ca revato āyasmā ca nando [ānando (sī. pī.)] yena bhagavā tenupasaṅkamimsu.</i></p>	<p>Translation by C.A.F. Rhys Davids and F. L. Woodward</p> <p>Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattṭhī at Jeta Grove in Anāthapiṇḍika's Park.</p> <p>Now on that occasion the venerable Sāriputta, Moggallāna the Great, Kassapa the Great, Kaccāyana the Great, Koṭṭhita the Great, Kappina the Great, Cunda the Great, also the venerable Anuruddha, Revata, Devadatta and Ānanda, came to where the Exalted one was.</p>
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<i>Addasā kho bhagavā te āyasmante dūratova āgacchante; disvāna bhikkhū āmantesi –</i>	And the Exalted One saw those venerable ones from afar as they came, and at the sight of them said to the monks:
<i>‘ete, bhikkhave, brāhmaṇā āgacchanti; ete, bhikkhave, brāhmaṇā āgacchantī’ ti.</i>	'Monks, these are brāhmins coming, these are brāhmins coming'
<i>Evaṃ vutte, aññataro brāhmaṇajātiko bhikkhu bhagavantaṃ etadavoca –</i>	At these words a certain monk, a brāhmin by birth, said this to the Exalted One:
<i>‘kittāvatā nu kho, bhante, brāhmaṇo hoti, katame ca pana brāhmaṇakaraṇā dhammā’ ti?</i>	'Pray, sir, to what extent is one a brāhmin, and what are the things which constitute a brāhmin?'
<i>Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –</i>	Then the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:
<i>‘Bāhitvā pāpake dhamme, ye caranti sadā satā;</i>	Barring out evil things, who ever mindful fare,
<i>Khīṇasaṃyojanā buddhā, te ve [teva (sī.)] lokasmi brāhmaṇā’ ti.</i>	Awakened, bond-free, - such in the world are surely brāhmins.

Vocabulary:

Evaṃ – thus
me sutam – was heard by me
ekaṃ – on one
samayaṃ – occasion
bhagavā – the Exalted One
sāvathīyaṃ viharati – dwells in Sāvathī
jetavane – Jeta Grove
anāthapiṇḍikassa – of Anāthapiṇḍika
ārāme – in park/monastery
tena – on account of it, because of it
kho – indeed
pana – but, however, surely
samayena – at that time
āyasmā ca sārīputto – venerable Sāriputta as well as
yena – where was
tenuṣaṅkamimsu – there they approached
addasā – having seen
te āyasmante – those venerable ones
dūratova – from afar, from a distance
āgacchante – those who are coming (acc., pl.)

disvāna – having seen, at the sight of
bhikkhū āmantesi – addressed the monks
ete – these
bhikkhave – oh monks (voc.)
āgacchanti – they come
evaṃ vutte – thus saying, at these words
aññataro – a certain
brāhmaṇajātiko – a brāhmin by birth
bhikkhu – monk
bhagavantaṃ – the Exalted One (acc.)
etadavoca – thus said, said this
kittāvatā – in deed, in what respect? ; To what extent?
nu kho – indeed, pray, oh surely
bhante – oh lord (voc.)
brāhmaṇo hoti – is (one a) brāhmin
katame ca – and what are
pana – indeed, however, but
brāhmaṇakaraṇā – doings of brāhmin, things which constitute brāhmin
atha kho – then indeed

etamatthaṃ – that meaning/purpose (*etaṃ+atthaṃ*) (acc.)
viditvā – having known/understood (from *vindati*)
tāyaṃ velāyaṃ – at that time
imaṃ – this
udānaṃ – (emotional/solemn) utterance; verse of uplift
udānesi – uttered, gave utterance
bāhitvā – barring out, keeping away, removing
pāpake dhamme – the evil things
ye – whoever
caranti – fares, wanders, walks
sadā – always
satā – mindful, watchful (nom.; pl.) (sg. - *sato*)
khīṇasaṃyojanā – with exhausted/destroyed fetters; bond-free (*khīṇaṃ saṃyojanaṃ yassaso khīṇasaṃyojano*)
buddhā – awakened
lokasmi – in the world
brāhmaṇā – brāhmins

Khuddaka Nikāya – Udānapāli – 1. Bodhivaggo – 6. Mahākassapasuttam

<i>Pāli</i>	Translation by C.A.F. Rhys Davids and F.L. Woodward
<i>Evaṃ me sutam – ekaṃ samayaṃ bhagavā rājagahe viharati veluvane kalandakanivāpe.</i>	Thus have I heard: On a certain occasion the Exalted One was staying near Rājagaha, in Bamboo Grove, at the Squirrels' Feeding-ground.
<i>Tena kho pana samayena āyasmā mahākassapo pippaliguhāyaṃ [pippaliguhāyaṃ (syā.), simbaliguhāyaṃ (ka.)] viharati ābādhiko [ābādhiko hoti (syā. pī.)] dukkhito bāḥagilāno.</i>	Now on that occasion the venerable Kassapa the Great was staying at Figtree Grotto, being sick, afflicted, stricken with a sore disease.
<i>Atha kho āyasmā mahākassapo aparena samayena tamhā ābādhā vuṭṭhāsi.</i>	Later on the venerable Kassapa the Great rose up from that sickness.
<i>Atha kho āyasmato mahākassapassa tamhā ābādhā vuṭṭhitassa</i>	On doing so this thought occurred to him: What if I were to

<i>etadahosi</i> – ‘ <i>yaṃnūnāhaṃ rājagahaṃ piṇḍāya paviseyya</i> ’ <i>nti</i> .	enter Rājagaha for alms-quest?
<i>Tena kho pana samayena pañcamattāni devatāsātāni ussukkaṃ āpannāni honti āyasmato mahākassapaṃ piṇḍapātapaṭilābhāya.</i>	Thereupon as many as five hundred devas eagerly busied themselves about the alms-food of the venerable Kassapa the Great.
<i>Atha kho āyasmā mahākassapo tāni pañcamattāni devatāsātāni paṭikkhipitvā pubbaṃhasamayaṃ nivāsetvā</i>	But the venerable Kassapa the Great rejected their services, and robing himself in the forenoon
<i>pattacīvaramādāya rājagahaṃ piṇḍāya pāvīsi – yena daliddavisikhā kapaṇavisikhā pesakāraṇavisikhā.</i>	took bowl and robe and entered Rājagaha by way of the streets where dwelt the poor and needy, the weavers' quarter.
<i>Addasā kho bhagavā āyasmantaṃ mahākassapaṃ rājagahaṃ piṇḍāya carantaṃ yena daliddavisikhā kapaṇavisikhā pesakāraṇavisikhā.</i>	Now the Exalted One saw the venerable Kassapa the Great questing for alms in that quarter.
<i>Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –</i>	Then the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:
‘ <i>Anaññaposimaññātaṃ, dantaṃ sāre paṭiṭṭhitaṃ;</i>	Who hath none else to keep, who is unknown, who is subdued and fixed in the core,
<i>Khīṇāsavaṃ vantadosaṃ, tamaḥaṃ brūmi brāhmaṇa</i> ’ <i>nti</i> .	In whom the cankers are destroyed, the taints spued forth, - 'tis him I call a brāhmaṇa.

Vocabulary:

Evam – thus

me sutam – was heard by me

ekaṃ – on one

samayaṃ – occasion

bhagavā – the Exalted One

rājagaha – near/in Rājagaha

viharati – dwells, stays

veluvane – in Bamboo Grove

kalandakanivāpe – at the Squirrels' Feeding-ground

tena – on account of it, because of it

kho – indeed

pana – but, however, surely

samayena – at that time

āyasmā – venerable

pippaliguḥāyaṃ – in Figtree Grotto;

(*pippali/pippali* – (long) pepper; *guḥāyaṃ* – cave/grotto)

viharati – dwells, stays

ābādhiko – being sick, ill,

dukkhito – afflicted, feeling pain

bāḷhagilāno – very ill, grievously sick

atha kho – then indeed

aparena samayena – later on, at another time

tamhā – from that

ābādhā – from sickness

vuṭṭhāsi – rose up

vuṭṭhitaṃ – to the one who rises up

etadahosi – thus occurred, this came up

yaṃnūnāhaṃ – what if I, suppose if I

rājagahaṃ – to Rājagaha

piṇḍāya – “for a lump”; for alms-round; for alms-quest (*catutthī* v.)

paviseyya – shall/should/would enter/come for

pañcamattāni devatāsātāni – gods of number of 500

ussukkaṃ āpannāni honti – are energetically, zealously, eagerly ready; eagerly busied themselves

āpannāni – having done

piṇḍapātapaṭilābhāya – for receiving of the (“falling-lump”-) alms-food

paṭikkhipitvā – having rejected

pubbaṃhasamayaṃ – in the forenoon

nivāsetvā – having robed himself

pattacīvaramādāya – taking bowl and robe

rājagahaṃ – Rājagaha (acc.)

pāvīsi – entered

yena – where was

daliddavisikhā – street of the poor

kapaṇavisikhā – street of the needy

pesakāraṇavisikhā – street of weavers

piṇḍāya carantaṃ – walking/wandering for lump (alms-food)

atha kho – then indeed

etamatthaṃ – that meaning/purpose

(*etam+attham*) (acc.)

viditvā – having known/understood (from *vindati*)

tāyaṃ velāyaṃ – at that time

imaṃ – this

udānaṃ – (emotional/solemn) utterance; verse of uplift

udānesi – uttered, gave utterance

anaññaposimaññātaṃ – not supplied by other, unknown (*anañña+posim+aññātaṃ*)

dantaṃ – tamed, trained, restrained (from *dameti*)

sāre – in core

paṭiṭṭhitaṃ – fixed in, established

khīṇāsavaṃ – with destroyed fetters, destroyed

cankers (*khīṇa+āsava*) (*khīṇā āsavā yassaso*

khīṇāsavā)

vantadosaṃ – discharged/spued forth/rejected

taints/faults/shortcomings

tamaḥaṃ – him I (*tam+aham*)

brūmi – call/say (root – *brū*)

brāhmaṇanti – a brāhmin, indeed.

(*bahubbīhi* – *bahavo vihayo yassaso*

bahubbīhi)

Khuddaka Nikāya – Udānapāli – 1. Bodhivaggo – 7. Ajakalāpasuttam

Pāli	Translation by C.A.F. Rhys Davids and F.L. Woodward
<i>Evaṃ me sutam – ekaṃ samayaṃ bhagavā pāvāyaṃ [pātaliyaṃ (pī.)] viharati ajakalāpake cetiye, ajakalāpakassa yakkhassa bhavane.</i>	Thus have I heard: On a certain occasion the Exalted One was staying at Pātālī, at Ajakalāpa Shrine, the abode of the yakkha Ajakalāpa.
<i>Tena kho pana samayena bhagavā rattandhakāratimisāyaṃ abbhokāse nisinno hoti; devo ca ekamekaṃ phusāyati.</i>	Now on that occasion the Exalted One was seated in the open air on a night of inky darkness and the sky god was raining drop by drop.
<i>Atha kho ajakalāpako yakkho bhagavato bhayaṃ chambhitattam lomahaṃsaṃ uppādetukāmo yena bhagavā tenupasaṅkami;</i>	Then the yakkha Ajakalāpa, wishing to inspire the Exalted One with fear and consternation and raising of the hair, came up to the Exalted One,
<i>upasaṅkamitvā bhagavato avidūre tikkhattuṃ “akkulo pakkulo”ti akkulapakkulikaṃ akāsi – “eso te, samaṇa, pisāco”ti.</i>	and having done so thrice raised near the Exalted One his hullabaloo, saying, “There's a goblin for you, recluse!”
<i>Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –</i>	But the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:
<i>“Yadā sakesu dhammesu, pāragū hoti brāhmaṇo;</i>	When he hath reached the goal in all things that are his,
<i>Atha etaṃ pisācaṅca, pakkulañcātivattati”ti.</i>	The brāhmin is beyond this goblin with his din.

Vocabulary:

<i>Evaṃ</i> – thus	<i>ca</i> – also	<i>samaṇa</i> – recluse! (voc.)
<i>me sutam</i> – was heard by me	<i>ekamekaṃ phusāyati</i> – one by one (rain-drop) sprinkles	<i>pisāco</i> – goblin
<i>ekaṃ</i> – on one	<i>bhayaṃ</i> – fear	<i>atha kho</i> – then indeed
<i>samayaṃ</i> – occasion	<i>chambhitattam</i> – consternation, stupefaction	<i>etamatthaṃ</i> – that meaning/purpose (<i>etaṃ+atthaṃ</i>) (acc.)
<i>bhagavā</i> – the Exalted One	<i>lomahaṃsaṃ</i> – horripilation (“gooseflesh”); raising of the hair	<i>viditvā</i> – having known/understood (from <i>vindati</i>)
<i>pāvāyaṃ/pātaliyaṃ</i> – in Pāvā/Pātālī	<i>uppādetukāmo</i> – wanting to give rise to; wishing to cause	<i>tāyaṃ velāyaṃ</i> – at that time
<i>viharati</i> – dwells	<i>yena bhagavā tenupasaṅkami</i> – approached were was the Exalted One	<i>imaṃ</i> – this
<i>ajakalāpake cetiye</i> – at Ajakalāpa Shrine	<i>upasaṅkamitvā</i> – having approached	<i>udānaṃ</i> – (emotional/solemn) utterance; verse of uplift
<i>ajakalāpakassa yakkhassa</i> – of yakkha Ajakalāpa	<i>bhagavato</i> – the Exalted One	<i>udānesi</i> – uttered, gave utterance
<i>bhavane</i> – in the abode	<i>avidūre</i> – near, not far	<i>yadā</i> -when
<i>tena</i> – on account of it, because of it	<i>tikkhattuṃ</i> – thrice, three times	<i>sakesu dhammesu</i> – in <u>his own</u> things
<i>kho</i> – indeed	<i>akkulo pakkulo</i> – noise; scene of uproar; hullabaloo	<i>pāragū hoti</i> – is (one who) reached the goal
<i>pana</i> – but, however, surely	<i>akkulapakkulikaṃ akāsi</i> – made a kind of noise; scene of uproar, hullabaloo	<i>atha</i> – then
<i>samayena</i> – at that time	<i>eso</i> – there is	<i>etaṃ pisācaṅca</i> – also this goblin (acc.)
<i>bhagavā</i> – the Exalted One	<i>te</i> – for you	<i>pakkulañcātivattati</i> – goes/passes beyond even the confusing/noise
<i>rattandhakāratimisāyaṃ</i> – <u>night</u> of dark/inky darkness		
<i>abbhokāse</i> – in the open air		
<i>nisinno hoti</i> – is sitting		
<i>devo</i> – sky god; rain god; rain; god		

Khuddaka Nikāya – Udānapāli – 1. Bodhivaggo – 8. Saṅgāmajisuttam

Pāli	Translation by C.A.F. Rhys Davids and F.L. Woodward
<i>Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.</i>	Thus have I heard: On a certain occasion the Exalted One was staying near Sāvattthī, at Jeta Grove in Anāthapiṇḍika's Park.
<i>Tena kho pana samayena āyasmā saṅgāmaji sāvatthiṃ anupatto hoti bhagavantaṃ dassanāya.</i>	On that occasion the venerable Saṅgāmaji had come to Sāvattthī to see the Exalted One.
<i>Assosi kho āyasmato saṅgāmajissa purāṇadutiyaikā – “ayyo</i>	Now she who was aforetime the mate of Saṅgāmaji heard it

<i>kira saṅgāmaji sāvatthiṃ anuppatto</i> ’’ti.	said: 'They say master Sangāmaji has come to Sāvattthī.'
<i>Sā dāraḥaṃ ādāya jetavanaṃ agamāsi.</i>	So she took her boy and came to Jeta Grove.
<i>Tena kho pana samayena āyasmā saṅgāmaji aññatarasmim rukkhamūle divāvihāraṃ nisinno hoti.</i>	Now on that occasion the venerable Sangāmaji was seated at the root of a certain tree for noonday rest.
<i>Atha kho āyasmato saṅgāmajissa purāṇadutiyaikā yenāyasmā saṅgāmaji tenupasaṅkami;</i>	Then she who was aforeside the mate of the venerable Sangāmaji came towards him,
<i>upasaṅkamitvā āyasmantaṃ saṅgāmajiṃ etadavoca – ‘khuddaputtañhi [khuddaputtāmi (sī.)], samaṇa, posa ma</i> ’’nti.	drew near and said thus: 'Recluse, support me with our little child.'
<i>Evaṃ vutte, āyasmā saṅgāmaji tuṅhī ahoṣi.</i>	At these words the venerable Sangāmaji was silent.
<i>Dutiyaṃpi kho āyasmato saṅgāmajissa purāṇadutiyaikā āyasmantaṃ saṅgāmajiṃ etadavoca – ‘khuddaputtañhi, samaṇa, posa ma</i> ’’nti. <i>Dutiyaṃpi kho āyasmā saṅgāmaji tuṅhī ahoṣi. Tatiyaṃpi kho āyasmato saṅgāmajissa purāṇadutiyaikā āyasmantaṃ saṅgāmajiṃ etadavoca – ‘khuddaputtañhi, samaṇa, posa ma</i> ’’nti. <i>Tatiyaṃpi kho āyasmā saṅgāmaji tuṅhī ahoṣi.</i>	So a second time and yet a third time she who was aforeside the mate of the venerable Sangāmaji repeated her words, and a third time also the venerable Sangāmaji was silent.
<i>Atha kho āyasmato saṅgāmajissa purāṇadutiyaikā taṃ dāraḥaṃ āyasmato saṅgāmajissa purato nikkhipitvā pakkāmi [pakkami (ka.) evamuparipi] –</i>	Thereupon she set down the child in front of the venerable Sangāmaji and went away, saying,
<i>‘‘eso [esa (sī. ka.)] te, samaṇa, putto; posa na</i> ’’nti.	'There's your child, recluse! Support him!'
<i>Atha kho āyasmā saṅgāmaji taṃ dāraḥaṃ neva olokesi nāpi ālapi.</i>	But the venerable Sangāmaji neither looked at the child nor spoke to him.
<i>Atha kho āyasmato saṅgāmajissa purāṇadutiyaikā avidūraṃ [avidūre (syā. pī.)] gantvā apalokentī addasa āyasmantaṃ saṅgāmajiṃ taṃ dāraḥaṃ neva olokentaṃ nāpi ālapantaṃ, disvānassā etadahosi –</i>	And she, when she had gone some distance, looked back and saw that the venerable Sangāmaji neither looked at the child nor spoke to him. On seeing that, this thought occurred to her:
<i>‘‘na cāyaṃ samaṇo puttenapi atthiko</i> ’’ti.	This recluse needs not even his child.
<i>Tato paṭinivattitvā dāraḥaṃ ādāya pakkāmi.</i>	So she turned back, took up the child and went away.
<i>Addasā kho bhagavā dibbena cakkhunā visuddhena atikkantaṃ mānusakena āyasmato saṅgāmajissa purāṇadutiyaikāya evarūpaṃ vipakāraṃ.</i>	Now the Exalted One, with the deva-sight, purified and more than that of humans, beheld such rudeness as this on the part of the former mate of Sangāmaji,
<i>Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –</i>	and at that time, seeing the meaning of it, he gave utterance to this verse of uplift:
<i>‘‘Āyantiṃ nābhinandati, pakkamantiṃ na socati;</i>	He joys not at her coming, he grieves not when she goes.
<i>Saṅgā saṅgāmajiṃ muttaṃ, tamaḥaṃ brūmi brāhmaṇa</i> ’’nti.	Sangāmaji bond-free, - such call I brāhmaṇa.

Vocabulary:

Evaṃ – thus
me suttaṃ – was heard by me
ekaṃ – on one
samayaṃ – occasion
bhagavā – the Exalted One
sāvattthiyaṃ viharati – dwells in Sāvattthī

jetavane – Jeta Grove
anāthapiṇḍikassa – of Anāthapiṇḍika
ārāme – in park/monastery
tena – on account of it, because of it
kho – indeed
pana – but, however, surely

samayena – at that time
āyasmā saṅgāmaji – venerable Sangāmaji
sāvattthiṃ anuppatto – who arrived to Sāvattthī
hoti – is
bhagavantaṃ dassanāya – to see the Exalted One

assosi kho – indeed, heard
āyasmato saṅgāmajissa – of/about venerable Saṅgāmaji
purāṇadutiyaikā – former wife
ayyo saṅgāmaji – master/lord Saṅgāmaji (*ayyo* – from *ariyo*, *arahant*)
kira – indeed, surely
sāvattḥiṃ anuppatto – (one who) has arrived to Sāvattḥi
sā – she
dāraḥaṃ – child/boy
ādāya – having taken
jetavanaṃ agamāsi – came to Jeta Grove
aññatarasmim rukkhamūle – “at a certain tree-root”; at the root of a certain tree
divāvihāraṃ – for noonday rest
nisinno hoti – is sitting
āyasmato – of venerable
yenāyasmā saṅgāmaji tenupasaṅkami – approached where there was venerable Saṅgāmaji
upasaṅkamitvā – having approached
khuddaputtāñḥi posamaṃ – indeed, supply/support for me the little child (*posa!* – from *poseti*)
samaṇa – oh ascetic/recluse (voc.)
evaṃ vutte – having said (so); at these words

tuṇhī ahoṣi – was silent
dutiyaṃpi – for the second time, indeed
taṃ dāraḥaṃ – that child
purato nikkhipitvā – having set/put down in front of (*ni+khīpa*-throw away) (absol.)
pakkāmi – went away, left (*pa+kamu+i*)
eso te putto – this is your child
posa nanti – support/supply him. (*naṃ+iti*)
taṃ dāraḥaṃ – that child; on that child
neva – nāpi – neither – nor, indeed
olokesi – looked at
ālapi – spoke to (from *lapati*)
avidūraṃ gantvā – having gone not far, near
apalokenti – having noticed, having looked up to
addasa – saw
disvānassā – thus having seen to her
etadahosi – thus occurred
na cāyaṃ puttenapi – indeed, not even this child
atthiko – one (who is) in need of
tato paṇinivatitvā – there itself having turned back
dāraḥaṃ ādāya – having taken the child
pakkāmi – left, went away
dibbena cakkhunā – by the divine eye; by the deva-sight

visuddhena – purified
atikkantamānusakena – going beyond (that one) of human
purāṇadutiyaikāya – in/of the former wife
evarūpaṃ – such a; this kind of
vippakāraṃ – change
atha kho – then indeed
etamatthaṃ – that meaning/purpose (*etaṃ+atthaṃ*) (acc.)
viditvā – having known/understood (from *vindati*)
tāyaṃ velāyaṃ – at that time
imaṃ – this
udānaṃ – (emotional/solemn) utterance; verse of uplift
udānesi – uttered, gave utterance
āyantiṃ – at (one's) coming
nābhinandati – does not rejoice (*na+abhinandati*)
pakkamantiṃ – at (one's) departure, when (one) leaves
na socati – does not grieve
saṅgā – from attachment, clinging (gen.)
saṅgāmajiṃ – Saṅgāmaji
muttaṃ – released, free
tamaḥaṃ brūmi – him I call (*taṃ+ahaṃ*)

Khuddaka Nikāya – Udānapāli – 1. Bodhivaggo – 9. Jaṭilasuttam

Pāli	Translation by C.A.F. Rhys Davids and F.L. Woodward
<i>Evaṃ me sutam – ekaṃ samayaṃ bhagavā gayāyaṃ viharati gayāsīse.</i>	Thus have I heard: On a certain occasion the Exalted One was staying near Gayā, on Gayā Head.
<i>Tena kho pana samayena sambahulā jaṭilā sītāsu hemantikāsu rattīsu antarāṭṭhake himapātasamaye gayāyaṃ ummujjantipi nimujjantipi,</i>	Now on that occasion a great number of ascetics, on the cold winter nights between the eighths in time of snowfall, were plunging up
<i>ummujjanimumjjampi karonti osiñcantipi, aggimpi juhanti – ‘iminā suddhī’ ti</i>	and down [in the water] and sprinkling and burning sacrifice, thinking: This way comes purity.
<i>Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –</i>	Now the Exalted One saw the great number of ascetics so doing, and at that time, seeing the meaning of it, gave utterance to this verse of uplift:
<i>‘Na udakena sucī hotī, bahvettha nhāyatī [nahāyatī (sī.)] jano;</i>	Not by water is one pure, tho many folk bathe here.
<i>Yamhi saccañca dhammo ca, so sucī so ca brāhmaṇo’ ti.</i>	In whom is truth and dhamma, he is pure and he's a brāhmin.

Vocabulary:

Evaṃ – thus
me sutam – was heard by me
ekaṃ – on one
samayaṃ – occasion
bhagavā – the Exalted One
gayāyaṃ – near Gayā
viharati – stays/dwells
gayāsīse – on Gayā Head
tena – on account of it, because of it
kho – indeed

pana – but, however, surely
samayena – at that time
sambahulā – a great number of; a crowd of
jaṭilā – ascetics, jaṭilas, matted hair ascetics
sītāsu hemantikāsu – in cold winter
rattīsu – at nights (pl.)
antarāṭṭhake – at the coldest eight days of the winter;
himapātasamaye – at the time when snow falls
gayāyaṃ – in Gayā

ummujjantipi – plunging up, indeed
nimmujjantipi – plunging down, indeed
ummujjanimumjjampi karonti – do the plunging up and down, indeed
osiñcantipi – they even sprinkle
aggimpi juhanti – do the burning sacrifice
iminā suddhī – this is purification
atha kho – then indeed
etamatthaṃ – that meaning/purpose (*etaṃ+atthaṃ*) (acc.)

viditvā – having known/understood (from vindati)
tāyaṃ velāyaṃ – at that time
imaṃ – this
udānaṃ – (emotional/solemn) utterance; verse of uplift

udānesi – uttered, gave utterance
na udakena – not by water
sucī hotī – one is pure
bahvettha – many are (bahu+ettha)
nhāyatī/nahāyatī jano – people bathe
yamhi – so – in whoever (loc.) – in him

saccañca – the truth also (acc.)
dhammo ca – and the Dhamma; and the teachings
so sucī – he is pure
so ca brāhmaṇo – he is also a brāhmin

Vimānavatthu – Mañjīṭṭhaka Vagga (lectured by ven. Piyaratana) 9th of August, 2011

Khuddaka Nikāya – Vimānavatthu – 1. Itthivimānaṃ – 4. Mañjīṭṭhakavaggo – 10. (48)

Ucchuvimānavatthu and 11. (49) Vandanavimānavatthu and 12. (50) Rajjumālāvimānavatthu

Verse	Pāli	Translation by I.B. Horner and N.A. Jayawickrama
817	“ <i>Etādisaṃ puññaphalaṃ anappakaṃ, mahājutikā mama ucchudakkhiṇā;</i>	Such is the fruit of merit, not small. My gift of faith of the sugarcane is great in glory;
	<i>Devindaguttā tidasehi rakkhitā, sahasanettoriva nandane vane.</i>	guarded by the chief of devas, protected by the (Three-and-) Thirty, in Nandana Grove (I dwell) like him of the thousand eyes.
818	“ <i>Tuvañca bhante anukampakaṃ viduṃ, upecca vandim kusalañca pucchisaṃ;</i>	And you, reverend sir, compassionate, wise, I approached and asked about your health.
	<i>Tato te ucchussa adāsiṃ khaṇḍikaṃ, pasannacittā atulāya pīṭiyā’</i> ’ti.	Then I gave you the little piece of sugarcane with a mind of faith, with boundless zest.”
	<i>Ucchuvimānaṃ dasamaṃ.</i>	The Sugarcane Mansion Ten.
	<i>11. Vandanavimānavatthu</i>	11. Honouring Mansion
819	“ <i>Abhikkantena vaṇṇena, yā tvaṃ tiṭṭhasi devate;</i>	“You who stand with surpassing beauty, <i>devatā</i> ,
	<i>Obhāsentī disā sabbā, osadhī viya tārakā.</i>	Are making all the quarters effulgent like the healing star.
820	“ <i>Kena tetādiso vaṇṇo...pe. ...</i>	Because of what is your beauty such? ... etc. ...
	<i>Vaṇṇo ca te sabbadisā pabhāsati’</i> ’ti.	And your beauty illumines all the quarters?”
822 ¹⁰	<i>Sā devatā attamaṇā...pe... yassa kammassidaṃ phalaṃ.</i>	That <i>devatā</i> , delighted (at being questioned by Moggallāna , when asked the question explained) of what deed this was the fruit.
823	“ <i>Ahaṃ manussesu manussabhūtā, disvāna samaṇe sīlavante;</i>	“When I was born a human being among men, on seeing recluses of moral habit,
	<i>Pādāni vanditvā manañ pasādayim, vittā cahaṃ añjalikaṃ akāsiṃ.</i>	having honoured their feet with a devout mind and joyful, I raised my clasped hands to them.
824	“ <i>Tena metādiso vaṇṇo...pe... vaṇṇo ca me sabbadisā pabhāsati’</i> ’ti.	Because of this is my beauty such ... etc. ... and my beauty illumines all the quarters.”
	<i>Vandanavimānaṃ ekādasamaṃ.</i>	Honouring Mansion Eleven.
	<i>12. Rajjumālāvimānavatthu</i>	12. Rajjumālā’s Mansion
826 ¹¹	“ <i>Abhikkantena vaṇṇena, yā tvaṃ tiṭṭhasi devate;</i>	“You who stand with surpassing beauty, <i>devatā</i> ,
	<i>Hatthapāde ca viggayha, naccasi suppvādite.</i>	To the accompaniment of music and dancing too, your hands

10 Verse 821 does not appear neither in CS4, nor in the original given by ven. Piyaratana.

11 Verse 825 does not appear neither in CS4, nor in the original given by ven. Piyaratana.

		and feet assuming various gestures.
827	“ <i>Tassā te naccamānāya, aṅgamaṅgehi sabbaso;</i>	While you are dancing with all your limbs in every way,
	<i>Dibbā saddā niccharanti, savanīyā manoramā.</i>	<i>deva</i> -like sounds stream forth, delightful to hear.
828	“ <i>Tassā te naccamānāya, aṅgamaṅgehi sabbaso;</i>	While you are dancing with all your limbs in every way,
	<i>Dibbā gandhā pavāyanti, sucigandhā manoramā.</i>	<i>Deva</i> -like scents are wafted around, sweet scents, delightful.
829	“ <i>Vivattamānā kāyena, yā veṇīsu piḷandhanā;</i> <i>Tesaṃ suyyati nigghoso, turiye pañcaṅgike yathā.</i>	While you are swaying your body, the sound of the trinkets in your braided hair is heard like the fivefold instrumental music.
830	“ <i>Vaṭṭasakā vāṭadhutā, vātena sampakampitā;</i>	Ear-drops breeze-blown, trembling in the breeze –
	<i>Tesaṃ suyyati nigghoso, turiye pañcaṅgike yathā.</i>	the sound of these is heard like the fivefold instrumental music.
831	“ <i>Yāpi te sirasmiṃ mālā, sucigandhā manoramā;</i>	And the perfume of those sweet-scented, delightful garlands on your head
	<i>Vāti gandho disā sabbā, rukkho mañjūsako yathā.</i>	blows in all directions like the <i>mañjūsaka</i> tree.
832	“ <i>Ghāyase taṃ sucigandhaṃ, rūpaṃ passasi amānusaṃ;</i>	You breathe that sweet scent, you see unearthly beauty,
	<i>Devate pucchitācikkha, kissa kammaṣṣidaṃ phala’nti.</i>	<i>Devatā</i> , when asked tell of what deed this is the fruit.”
833	“ <i>Dāsī ahaṃ pure āsiṃ, gayāyaṃ brāhmaṇassahaṃ;</i>	“Formerly I was a <i>brahman</i> ’s slave-girl at <i>Gayā</i> ;
	<i>Appapuññā alakkhikā, rajjumālāti maṃ viduṃ [vidū (syā. pī. ka.)].</i>	Of little merit, unlucky, I was known as Rajjumālā .
834	“ <i>Akkosānaṃ vadhānañca, tajjanāya ca uggatā [ukkatā (sī. syā.)];</i>	Brought low by abuse, blows and threats,
	<i>Kuṭṭaṃ gahetvā nikkhamma, agañchiṃ [āgacchiṃ (syā. ka.), agacchiṃ (pī.), gacchiṃ (sī.)] udahāriyā [udakahāriyā (sī.)].</i>	I took a water-jar, and going out went off to fetch water.
835	“ <i>Vipathe kuṭṭaṃ nikkhipitvā, vanasaṅgaṃ upāgamiṃ;</i>	Casting the water-jar away from the road, I entered a woodland-thicket, thinking:
	<i>Idhevāhaṃ marissāmi, ko attho [kvatthosi (ka.), kīvatthopi (syā.)] jīvītena me.</i>	Here I will die, what use is life to me?
836	“ <i>Daḷhaṃ pāsaṃ karitvāna, āsumbhivāna pādape;</i>	Having made a strong noose and slung it on a tree,
	<i>Tato disā vilokesiṃ,ko nu kho vanamassito.</i>	I looked round: Who now dwells in the wood?
837	“ <i>Tatthaddasāsiṃ sambuddhaṃ, sabbalokahitaṃ muniṃ;</i>	I saw there the Self-Awakened One, the sage friendly toward all the world,
	<i>Nisinnaṃ rukkhamūlasmiṃ, jhāyantaṃ akutobhayaṃ.</i>	Seated at the root of a tree, meditating, with fear from no quarter.
838	“ <i>Tassā me ahu saṃvego, abbhuto lomahaṃsano;</i>	Then I had a wonderful, astounding thrill:
	<i>Ko nu kho vanamassito, manusso udāhu devatā.</i>	Who now dwells in the wood: man or <i>devatā</i> ?
839	“ <i>Pāsādikaṃ pasādanīyaṃ, vanā nibbanamāgataṃ;</i>	Serene and faith-inspiring, from wood to open come,
	<i>Disvā mano me pasīdi, nāyaṃ yādisakīdiso.</i>	and what I saw brought peace of mind: This is not just anyone.

840	“ <i>Guttindriyo jhānarato, abahiggaṭamānaso;</i>	Sense-faculties guarded, delighting in meditation, mind not astray,
	<i>Hito sabbassa lokassa, buddho ayaṃ [soyaṃ (sī.)] bhavissati.</i>	this must be the Awakened One, friendly toward all the world.
841	“ <i>Bhayabheravo durāsado, sīhova guhamassito;</i>	Like a lion dwelling in its cave, arousing fear and awe, unassailable,
	<i>Dullabhāyaṃ dassanāya, pupphaṃ odumbaraṃ yathā.</i>	it was a chance as rare to see as an <i>udumbara</i> flower.

Vocabulary:

Etādisaṃ – such like, of this kind
puññaphalaṃ – fruit of merit (*puñña+phalaṃ*)
anappakaṃ – not small (*an+appakaṃ*)
mahājūṭikā – of great splendor/glory
mama – by me
ucchudakkhinā – giving sugarcane
devindaguttā – guarded/protected by the chief of *devas* (*deva+inda*)
tidasehi – by the Thirty (short version of Three-and-Thirty Gods)
rakkhitā – protected
sahassanettoriva – like (the one) of thousand eyes
nandane vane – in the Nandana Grove
tavañca – and you
bhante – reverend sir
anukampakaṃ – compassionate
viduṃ – wise
upecca – having approached
vandiṃ – worshiped/bowed
kusalañca pucchisaṃ – and asked about virtue/health(?) (*kusalaṃ+ca*)
tato – then
te adāsiṃ - (I) gave you
ucchussa khaṇḍikaṃ – piece of sugarcane
pasannacittā – having a gladdened/devoted mind, with a mind of faith;
atulāya – of incomparable
pīṭiyā – of zest/joy/delight
ucchuvimānaṃ – sugarcane mansion
dasamaṃ – ten
vandanavimānavatthu – the story of Honouring Mansion
abhikkantena – going forward, gone beyond; surpassing
vaṇṇena – by/with beauty
yā tvaṃ tiṭṭhasi – you, who stand
devate – oh *devatā* (voc.)
obhāsenti – radiating, illuminating, effulgent
disā sabbā – all the quarters/directions
osadhī tārakā – healing/medicinal star
viya – like
kena - because of what
tetādiso vaṇṇo – your beauty so much
sabbadisā – all the quarters/directions (pl., acc.)
pabhāsati – illumines/shines
sā devatā – that *devatā*/god
attamaṇā – delighted, glad
yassa kammaṣiddaṃ phalaṃ – of what deed is this fruit
ahaṃ – I

manussesu manussabhūtā – born as a human
among humans
disvāna – having seen, on seeing
samaṇe sīlavante – recluses of moral habit
pādāni vanditvā – having honored their feet (absol.)
manaṃ pasādayiṃ – with a mind joyful/devout (past tense)
vittā – gladdened/joyful/happy
cāhaṃ – and, I
añjalikaṃ akāsiṃ – raised my clasped hands
tena – by that
metādiso – to me so much/such
vaṇṇo – beauty
ekādasamaṃ – eleven
rajjumālavināvatthu – story of **Rajjumālā's** mansion
abhikkantena – surpassing, going beyond
vaṇṇena – by/with beauty
hatthapāde – with hands and legs
viggayha – assuming
naccasi – you dance
suppavādite – to the (accompaniment of) music and dancing (?)
tassā – while
te naccamānāya – you are dancing
aṅgamaṅgehi sabbaso – with all your limbs in every way
dibbā saddā – *deva*-(like) sounds
niccharanti – go out/forth from; emanate
savanīyā manoramā – delightful to hear
sucigandhā – sweet scents
vivattamānā kāyena – swaying with body
yā veṇṇsu – in the braided hair
pilandhanā – of the
trinkets/ornaments/embellishment
tesaṃ suyyati – they are heard (pass.v.)
niḅghoso – sound, heard, “shouting out”
turiye pañcaṅgike – of fivefold instrumental (music)
yathā – like
vaṭṭasakā – a kind of head ornaments, probably rings or garlands worn round the forehead
vātadhutā – breeze/wind-blown
vātena sampakampitā – trembling/shaking in the breeze/wind
yāpi te sirasiṃ mālā – whaveter, indeed, (are there) flowers on your head (*yā+api*)
vāti gandho – the smell blows
disā sabbā – in all directions
rukkho mañjūsako – *mañjūsaka* tree

ghāyase – you breath
taṃ sucigandhaṃ – that sweet scent (*sucigandhaṃ – kammaḍh.s.*)
rūpaṃ amānusaṃ – unearthly/non-human
beauty
devate – oh *devatā*/god
pucchitācikkha – having asked (you) tell (imper.)
kissa – of what
kammaṣiddaṃ phalaṃ – deed is this fruit/result (*kammaṣa+idaṃ*)
dāsī ahaṃ āsiṃ – I was a slave-girl
pure – before
gayāyaṃ – at Gayā
brāhmaṇassaḥaṃ – I, of a brahmin
appapuññā – of little merit
alakkhikā – unlucky
rajjumālāti – as **Rajjumālā**
maṃ viduṃ – I was known
akkosānaṃ - by abuse/insult
vadhānañca – and by punishment
tajjanāya – by threats
uggatā/ukkātā – risen/come out
kuṭaṃ gahetvā – having taken a water-jar
nikkhamma – having went out/left
agañchimi – went off (root - *gamu*)
udahāriyā/udakahāriyā – to fetch water
vipathe – from the road
kuṭaṃ nikkhipivā – casting (away) the water-jar
vanasaṇḍaṃ – woodland-thicket
upāgamiṃ – I entered (*upa+ā+gamu*)
idhevāhaṃ marissāmi – here itself I will die
ko attho – what is the meaning/purpose
jīvitena me – of life to me
daḷhaṃ – firmly, strongly
pāsaṃ – tie, noose
karitvāna – having made/done
āsumbhivāna – having thrown/slung
pādape – on a tree
tato disā – from there
vilokesiṃ – I looked around
ko nu kho – indeed, who
vanamassito – stays/dwells in the forest/wood
tatthaddasāsiṃ sambuddhaṃ – there **I saw** the Self-Awakened One (*tattha+addasāsiṃ*)
sabbalokaḥitaṃ – friendly toward all the world,
compassionate to whole the world
nisinnaṃ – seated, sitting
rukkhamūlasmiṃ – at the root of a tree
jhāyantaṃ – meditating
akutobhayaṃ – with fear from nothing/nowhere

; safe from every quarter
tassā – then
me ahu – there was to me
saṃvego – anxiety, agitation, thrill
abbhuto – wonderful
lomahaṃsano – astounding, horripilation(?)
ko nu kho vanamassito – who is that, indeed,
(who) stays in the forest?
Manusso – man
udāhu – or
devatā – god/devatā
pāsādikaṃ – pleasing, amiable

pasādanīyaṃ – of happy state, of reconciliation
vanā nibbanamāgataṃ – from wood/forest to
open/non-forest arrived/come
disvā – having seen
mano me pasīdi – my mind was
delighted/devoted/peaceful
nāyaṃ yādisakīdiso – he is not just someone
(*na+ayaṃ yādisaka* (whatsoever, whoever) +
īdiso (such))
guttindriyo – sense-faculties guarded
jhānarato – delighted/delighting in meditation
abahiggaṃamānaso – mind not astray/going out

hito – friendly/compassionate
sabbassa lokassa – to whole/all the world
buddho ayaṃ bhavissati – he will (certainly) be
the Buddha/Awakened One
bhayabheravo – frightful and fearful
durāsado – difficult to be approached
sīhova – like a lion (*siho+iva*)
guhamassito – dwelling/staying/being in the
cave (*guham+assito*)
dullabhāyaṃ dassanāya – it is rare of being
seen
pupphaṃ odumbaraṃ – the *udumbara* flower

Vimānavatthu – 7. Sunikkhitavaggo (lectured by ven. Piyaratana) 16th of August, 2011

Khuddaka Nikāya - Vimānavatthu – 2. Purisavimānam – 7. Sunikkhitavaggo – 8. (82)

Anekavaṇṇavimānavatthu and 9. (83) Maṭṭhakuṇḍalīvimānavatthu

Verse	Pāli	Translation by I.B. Horner and N.A. Jayawickrama
1201	‘‘Deviddhipattosi mahānubhāvo, manussabhūto kimakāsi puññaṃ;	You attained to the psychic potency of <i>devas</i> , are of great majesty. What merit did you perform when you were born a human being?
	<i>Kenāsi evaṃ jalitānubhāvo, vaṇṇo ca te sabbadisā pabhāsati’’ti.</i>	(You), who thus experiences splendor and whose (your) beauty illuminates all directions. [trans. by ven. CS]
1202	<i>So devaputto attamano...pe... yassa kammassidaṃ phalaṃ.</i>	That <i>deva</i> -youth, delighted ... etc. ... of what deed this was the fruit’.
1203	‘‘Ahaṃ bhadante ahuvāsi pubbe, sumedhanāmassa jinassa sāvako;	‘‘I, reverend sir, formerly was a disciple of the Conqueror named Sumedha .
	<i>Puthujjano ananubodhohamasmi [anavabodhohamasmiṃ (sī.), ananubodhohamāsīṃ (?)], so satta vassāni paribbajissahaṃ [pabbajissahaṃ (syā. ka.), pabbajisāhaṃ (pī.)].</i>	A worldling was I with no awakening, one who for seven years had gone forth.
1204	‘‘Sohaṃ sumedhassa jinassa satthuno, parinibbutassoghatīṇassa tādino;	When the Conqueror Sumedha , the teacher, the steadfast one who had crossed the flood, waned out finally,
	<i>Ratanuccayaṃ hemajālena channaṃ, vanditvā thūpasmīṃ manāṃ pasādayiṃ.</i>	I then paid homage at his <i>thūpa</i> of jewels which was covered with a golden net bringing peace to my mind.
1205	‘‘Na māsi dānaṃ na ca matthi dātuṃ, pare ca kho tattha samādapesiṃ;	Not mine was gift for I had nothing to give. But I roused others there:
	<i>Pūjetha naṃ pūjanīyassa [pūjaneyyassa (syā. ka.)] dhātuṃ, evaṃ kira saggamito gamissatha.</i>	‘Pay homage to that relic of him who is worthy of homage; thus, it is said, you will go hence to heaven.’
1206	‘‘Tadeva kammaṃ kusalaṃ kataṃ mayā, sukhañca dibbaṃ anubhomi attanā;	Such was the skilled deed done by me, for which I enjoy <i>deva</i> -like bliss.
	<i>Modāmaḥaṃ tidasagaṇassa majjhe, na tassa puññaṃ khayampi ajjhaga’’nti.</i>	I rejoice in the midst of the host of the (Three-and-) Thirty for exhaustion of that merit has not (yet) come.’’
	<i>Anekavaṇṇavimānaṃ aṭṭhamaṃ.</i>	Mansion of Divers Hue Eight.
	<i>9. Maṭṭhakuṇḍalīvimānavatthu</i>	9. Wearing Polished earrings Mansion
1207	[<i>pe. va. 186</i>] ‘‘Alaṅkato maṭṭhakuṇḍalī [maṭṭakuṇḍalī	‘‘Adorned, wearing polished earrings, bearing garlands, with

	(sī.), māladhārī haricandanussado;	an application of yellow sandalwood on your skin,
	Bāhā paggayha kandasi, vanamajjhe kiṃ dukkhito tuva’nti.	Clasping your arms you are lamenting. What (sorrow) is afflicting you in the midst of the wood?”
1208	“Sovaṇṇamayo pabhassaro, uppanno rathapañjaro mama;	“made of gold and lustrous arose my chariot-frame.
	Tassa cakkayugaṃ na vindāmi, tena dukkhena jahāmi [jahissaṃ (sī.), jahissāmi (syā. pī.)] jīvita’nti.	I cannot find a pair of wheels for it. Through that sorrow, I will abandon life.”
1209	“Sovaṇṇamayaṃ maṇimayaṃ, lohitaṅkamayaṃ [lohitaṅgamayaṃ (syā.), lohitaṅkamayaṃ (sī.), lohamaṃ (katthaci)] atha rūpiyamayaṃ;	“Made of gold, made of jewels, made of rubies or else of silver,
	Ācikkha [ācikkhatha (ka.)] me bhaddamāṇava, cakkayugaṃ paṭipādayāmi te’nti.	You tell me, dear brahman youth, I will procure you a pair of wheels.”
1210	So māṇavo tassa pāvadi, “candimasūriyā ubhayettha dīssare;	The brahman youth spoke out to him, “The moon and the sun are both to be seen here.
	Sovaṇṇamayo ratho mama, tena cakkayugena sobhatī’nti.	My chariot, made of gold, would shine with such a pair of wheels.”
1211	“Bālo kho tvam asi māṇava, yo tvam patthayase apatthiyaṃ;	“Fool indeed are you, brahman youth, you who seek for what cannot be obtained.
	Maññāmi tuvaṃ marissasi, na hi tvam lacchasi candimasūriye’nti.	I deem that you will die for you cannot acquire the moon and sun.”
1212	“Gamaṇāgamaṇampi dīssati, vaṇṇadhātu ubhayattha vīthiyā;	“Their coming and going is to be seen, the natural properties and beauty of both in their courses.
	Peto [peto pana (sī. syā.)] kālakato na dīssati, ko nidha kandataṃ bālyataro’nti.	But he that is dead and has done his time is not to be seen. Which (of us) lamenting here is not the greater fool?”
1213	“Saccaṃ kho vadesi māṇava, ahameva kandataṃ bālyataro;	“It is true what you say, brahman youth. (Of us) lamenting thus, I verily am the greater fool.
	Candaṃ viya dārako rudaṃ, petaṃ kālakatābhipatthayi’nti.	Like a child crying for the moon I was seeking for him who is dead and has done his time.”
1214	“Ādittaṃ vata maṃ santam, ghatasittaṃva pāvakaṃ;	“Verily I was all ablaze being like a fire over which ghee had been poured,
	Vārinā viya osiṅcam, sabbaṃ nibbāpaye daram.	(but) now am as if sprinkled with water, all my sorrow waned.
1215	“Abbahī [abbūḷha (pī.), abbūḷhaṃ (syā. ka.)] vata me sallaṃ, sokaṃ hadayanissitaṃ;	Verily you drew from me the dart, the grief that was lodged in my heart, (and) dispelled for me,
	Yo me sokaparetassa, puttasaṃ apānudi.	Overcome by grief, a father's grief for a son.
1216	“Svāhaṃ abbūḷhasallosmi, sītibhūtosmi nibbuto;	So I, the dart drawn out, am become cool, am waned.
	Na socāmi na rodāmi, vata sutvāna māṇavāti.	I do not grieve, I do not weep, having heard you, brahman youth.”

Vocabulary:

Deviddhipattosi – attained the divine power (deva+iddhi+patto+asi)

mahānubhāvo – of great majesty
manussabhūto – born as a man/person/human

kīmakāsi puññaṃ – what merit have you done
kenāsi – (you), who are

evaṃ – thus
jalitānubhāvo – experiencing splendor (*jalita* – shining, bright, splendid; *anubhāvo* – experiencing; power, majesty)
vaṇṇo – beauty
ca – and, also
te – to you, by you
sabbadisā – to all directions
pabhāsati – shines, illuminates
so devaputto – that *deva*-youth
attamano – being delighted
yassa – whatever his, whatever that is his
kammasiddham phalam – of the deed this was the result/fruit
ahaṃ – I
bhadante – reverend sir, lord
ahuvāsi – was staying
pubbe – during former
sumedhanāmassa – of the name **Sumedha jinassa** *sāvako* – disciple of the **Conqueror**
puthujjano – worldly, unenlightened one
ananubodhohamasmī – I was unrealized, I was with no awakening
so satta vassāni – he for seven years/rains
pabbajissāhaṃ – I went forth, I became a recluse
sohaṃ – he, indeed (*so+haṃ*)
sumedhassa jinassa satthuno – of the Teacher **Sumedha the Conqueror**
parinibbutassoghatinnassa – at the waning/*Parinibbāna* of the flood-crosser/one who crossed the flood
tādino – of such, such; finally(?)
ratanuccayaṃ – pile of gems (*ratana* – gem; *uccayaṃ* – heap, pile, accumulation)
hemajālena – with a golden netting
channaṃ – covered, concealed
vanditvā – having worshipped, having paid homage, having bowed to
thūpasmim – the *thūpa* (acc.) I was
manaṃ pasādayim – my mind had peace; having devoted mind; (bringing) peace to my mind
na māsi dānaṃ – it was not my gift (*na+me+asī*)
matthi dātum – (sth.) to give; (sth.) for giving
pare ca kho – and, indeed, to the others/in the others
tattha – there
samādapesim – I roused, instigated, incited
pūjetha – pay homage; offer, bow to; sacrifice
naṃ pūjanīyassa dhātum – the relic of one who is worthy of worship
evaṃ – thus
kira – having done, doing
saggamito – to the heaven (just) from here (*saggaṃ+ito*)
gamissatha – you (pl.) will go
tadeva – such, indeed (*tad+eva*)
kammaṃ – the deed

kusalaṃ – skilled, skilful
kataṃ mayā – done by me
sukhañca – and pleasure/bliss
dibbaṃ – divine, heavenly
anubhomi attanā – enjoy myself
modāmaham – I rejoice (*modāmi+aham*)
tidasaganassa majjhe – in the midst of the group/host/number of the Thirty (abbrev. for Thirty-Three Gods)
na ajjhagam – not experienced/gained/came
tassa puññassa – of that merit
khayampi – even the destruction/exhaustion/passing away
anekavaṇṇavimānaṃ – the mansion of diverse hue/beauty/color
aṭṭhamam – eight
matthakuṇḍalīvimānavatthu – the story of the mansion of (wearing) polished earrings
alaṅkato – adorned
maṭṭhakuṇḍalī – (wearing) polished earrings
māladhārī – bearing garlands; wearing necklace
haricandanussado – abundant/excessive of yellow sandal
bāhā paggayha – you stretch/reach (your) arms
kandasi – you cry/lament
vanamajjhe – in the mindst of the forest/wood
kiṃ dukkhito tuvaṃ – what suffering is to you; what (sorrow) is afflicting you
dukkhito – afflicted, unhappy
sovaṇṇamayo – made of gold (*sovaṇṇa+mayo*) (*taddhita*)
pabhassaro – lustrous, illuminating, shining forth
uppanno – arose, appeared (past participle)
rathapañjaro – chariot-frame; the body of a chariot
mama – mine, my
tassa – of it
cakkayugam – pair of wheels
na vindāmi – I do not know; I cannot find
tena dukkhena – by that suffering
jahāmi – I abandon, forsake, leave
jīvitam – the life (acc.)
manimayaṃ – made of precious stones/jewels
lohitakamayam – made of red(?) / rubies
atha – or else
rūpiyamayaṃ – made of silver
ācikkha – tell, inform
me – me, to me
bhaddamāṇava – *brahman* youth, reverend lad
paṭipādayāmi – I will procure (for you)
so māṇavo – that youth, that lad
tassa – to him
pāvadi – spoke out, told
candimasūriyā – of moon and sun (*candimo ca suriyo ca* – *dvanda s.*)
ubhayettha – both here (*ubhaya+ettha*)
dissare – are to be seen here, are seen
sovaṇṇamayo ratho mama – my chariot made

of gold
tena cakkayugena – by that/such pair of wheels
sobhati – shines/looks beautiful
bālo – fool
kho – indeed
tvam asi – you are
māṇava – oh lad/youth (voc.)
yo – who, one who
tvam pathayase – you (who) wishes, you, who is wishing
apatthiyam – what ought not to be wished, what cannot be wished
maññāmi – I deem/think
tuvaṃ marissasi – you/thou will die
na hi lacchasi – indeed, does/do not receive
tvam – you
candimasūriye – the moon and sun
gamanāgamanampi – indeed, coming and going (*gamana+agamanam*)
dissati – are seen, is seen
vannadhātu – 'natural properties' and beauty
ubhayattha vīhiyā – of both in (their) courses/paths
'
peto – dead person, dead one
kālakato – a dead person; one who has 'done his time'
na dissati – (one) does not see, is not to be seen
ko nidha – who here is not (*na+idha*)
kandataṃ bālyatara – lamenting (one) is greater fool (?)
candam – for moon
viya – like
dārako – child
rudam – crying
petam kālakatābhipathayim – wishing/seeking(?) for the dead, (one who) has done (his) time
ādittam – blazing, burning
vata – indeed
maṃ santam – I was/I had been
ghatasittamva – like sprinkled ghee (*ghata+sittam+iva*)
pāvakaṃ – fire (acc.)
vārinā – by/with water
osiñcaṃ – sprinkled
sabbaṃ nibbāpaye – having waned/cooled all of
daram – sorrow, anxiety, stress
abbahī – having drawn off/pulled out
vata – indeed, surely
me sallaṃ – from me the spike/dart
sokaṃ – grief (acc.)
hadayanissitam – connected/lodged(?) in/with the heart
yo me sokaparetassa – whatever (made me) overcome by grief
puttasokaṃ – (father's) grief for son
apānudi – breathed out (?)

Mittānisamsa Sutta (lectured by ven. Piyaratana) 23rd of August, 2011

Khuddaka Nikāya Atthakathā – Jātaka-Atthakathā 6 – 538. Mūgapakkhajātakavannanā (Mittānisamsasuttam)

Verse	Pāli	English translation by Ven. Piyadassi Thera, slightly edited by ven. Czech Saraṇa
1	<i>‘Pahūtabhakkho (pahūtabakkho) bhavati, vippavuttho (vippavuttho) sakaṃgharā (sakā gharā);</i> <i>Bahū naṃ upajīvanti, yo mittānaṃ na dubbhati (dūbhati).</i>	Whenever he goes far out of his home, (he) receives abundance of hospitality. Many will obtain their living through him, who (maintains) genuine friendship.
2	<i>‘‘Yaṃ yaṃ janapadaṃ yāti, nigame rājadhāniyo;</i> <i>Sabbattha pūjito hoti, yo mittānaṃ na dubbhati (dūbhati).</i>	Whatever country, village or town he visits, (he will) be honoured, (he,) who (maintains) genuine friendship.
3	<i>‘‘Nāssa corā pasāhanti (pasahanti), nātimaññanti (nātimaññeti) khattiyā (khattiyō);</i> <i>Sabbe amitte tarati, yo mittānaṃ na dubbhati (dūbhati).</i>	Robbers will not overpower him. Royalty will not look down upon him. He will triumph over all his enemies, he, who (maintains) genuine friendship.
4	<i>‘‘Akkuddho (akkudho) sagharaṃ eti, sabhāyaṃ (sabhāya) paṭinandito;</i> <i>Ñātīnaṃ uttamo hoti, yo mittānaṃ na dubbhati (dūbhati).</i>	(He) returns home with feeling of amity, rejoices in the assemblies of people, And becomes the chief among his kinsmen, (he,) who (maintains) genuine friendship.
5	<i>‘‘Sakkatvā sakkato hoti, garu hoti sagāravo;</i> <i>Vaṇṇakittibhato hoti, yo mittānaṃ na dubbhati (dūbhati).</i>	Being hospitable to others, in turn, receives hospitality. Being respectful to others, in turn, receives respect. He enjoys both praise and fame, (he,) who (maintains) genuine friendship.
6	<i>‘‘Pūjako labhate pūjaṃ, vandako paṭivandanam;</i> <i>Yasokittiñca pappoti, yo mittānaṃ na dubbhati (dūbhati).</i>	Being a giver, in turn, receives gifts himself. Being worshipful to others, in turn, himself is worshipped. He attains prosperity and fame, (he,) who (maintains) genuine friendship.
7	<i>‘‘Aggi yathā pajjalati, devatāva virocati;</i> <i>Siriyā (sir'yā) ajahito hoti, yo mittānaṃ na dubbhati (dūbhati).</i>	Shines (in glory) like the fire, and is radiant as a deity. Never will prosperity forsake him, (him,) who (maintains) genuine friendship.

The remaining of the Mittānisamsa Sutta (not lectured by ven. Piyaratana)

Verse	Pāli	English translation by Ven. Piyadassi Thera, slightly edited by ven. Czech Saraṇa
8	<i>‘‘Gāvo tassa pajāyanti, khetto vuttaṃ virūhati;</i> <i>Vuttānaṃ (puttānaṃ) phalamasnāti, yo mittānaṃ na dubbhati (dūbhati).</i>	To him there will be many breeding cattle. What is sown in the field will flourish. The fruit of that which is sown he enjoys, (he,) who (maintains) genuine friendship.
9	<i>‘‘Darito pabbatāto vā, rukkhato patito naro;</i> <i>Cuto paṭiṭṭhaṃ labhati, yo mittānaṃ na dubbhati (dūbhati).</i>	Should he fall from a precipice or mountain or tree, He will be protected (will not be harmed), (he,) who (maintains) genuine friendship.
0	<i>‘‘Virūlhamūlasantānaṃ, nigrodhamiva māluto; Amittā nappasāhanti (nappasahanti), yo mittānaṃ na dubbhati’ ’ti (dūbhati).</i>	Cannot be overthrown by enemies even as the deep-rooted banyan tree cannot be overthrown by the wind.

Vocabulary:

<p><i>Mittānisaṃsa</i> – the advantages of friendship <i>pahūtabhakkho</i> (<i>pahūtabakkho</i>) – having much to eat; eating much (from Skt. <i>Prabhūta</i> - much) <i>bhavati</i> – becomes, is <i>vippavuttho</i> – absent, being away from home <i>sakaṃgharā</i> (<i>sakā gharā</i>) – of (his) own house (gen.) <i>bahū</i> – many (people) <i>naṃ</i> – on him; because of him <i>upajīvanti</i> – depend by life (on him) <i>yo</i> – whoever, anyone who; whose(?) <i>mittānaṃ</i> – friendship; friends (acc.) <i>na dubbhati</i> – is not treacherous/unfaithful; genuine <i>yaṃ yaṃ</i> - whatever, any, whichever <i>janapadaṃ yāti</i> – he goes to a country/province (pres.) <i>nigame</i> – in small town/village <i>rājadhāniyo</i> – royal city <i>sabbattha</i> – everywhere <i>pūjito hoti</i> – is honoured (past participle) <i>nāssa</i> – not even, to him (<i>na+assa</i>) <i>corā</i> – thieves/robbers <i>pasāhanti</i> (<i>pasahanti</i>) – (they) use force / oppress <i>nātimaññanti</i> (<i>maññeti</i>) – not (that they would) look down upon (him); do not despise (him) (<i>na+atimaññanti</i>)</p>	<p><i>khattiyā</i> (<i>khattiyo</i>) – the royalty (the king) <i>sabbe amitte</i> – (over) all enemies <i>tarati</i> – triumphs (over); overcomes <i>akkuddho</i> (<i>akkudho</i>) – without <u>anger</u>, amity; unangered (<i>na+kuddho</i> = <i>akkudho</i>) <i>sagharaṃ eti</i> – returns/comes to (his) own home/house <i>sabhāyaṃ</i> – in assembly (of people) (m.) <i>paṭinandito</i> – rejoices in <i>ñātīnaṃ</i> – (among his) kinsmen/relatives <i>uttamo</i> – chief, the highest one <i>sakkatvā</i> – having honored/treated with respect; having respected <i>sakkato hoti</i> – is treated with respect / honored / respected <i>garu hoti</i> – is respectful/honoring (others) <i>sagāraṃ</i> – (receives) respect; is respected/honorable <i>yaṇṇakittibhato hoti</i> – is (with) <u>beauty/praise/splendor, fame</u> (and) <u>support</u>.. holds <u>splendor</u> and fame <i>pūjako</i> – (being a) giver / honors (others) <i>labhate</i> – is receiving <i>pūjaṃ</i> – gifts/offerings / honor <i>vandako</i> – (being) worshipful <i>paṭivandanaṃ</i> – in turn (is) worshiped <i>yasokittiṇca</i> – <u>prosperity/glor</u>y and fame <i>pappoti</i> – attains <i>aggi yathā</i> – like fire</p>	<p><i>pajjalati</i> – shines, blazes <i>devatāva</i> – like a <i>devatā</i>/god/deity <i>virocati</i> – shines; is brilliant <i>siriyā ajahito hoti</i> – prosperity does not forsake <u>him</u> <u>FROM HERE ONWARDS NOT GIVEN BY THE LECTURER</u> <i>gāvo</i> – cattle <i>tassa pajāyanti</i> – is born/produced to him <i>khette</i> – in the field <i>vuttaṃ</i> – sown <i>virūhati</i> – grows, increases <i>vuttānaṃ</i> – of (that what is) sown <i>phalamasāti</i> – fruit/result eats <i>darito</i> – split (?); precipice <i>pabbatāto</i> - from a mountain <i>rukkhato</i> – from a tree <i>patito naro</i> – that man (if he) falls <i>cuto</i> – dying(?), fallen away <i>patiṭṭhaṃ</i> – the protection/help (acc.) <i>labhati</i> – receives <i>virūḥamūlasantānaṃ</i> – <u>being deep rooted</u>; <u>having grown/increase root</u> <i>nigrodhamiva</i> – like the <i>nigrodha</i>/banyan tree <i>māluto</i> – (by) the wind <i>amittā</i> – enemies <i>nappasāhanti</i> – do not/cannot use force/oppress</p>
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Hemavata Sutta, Ālavaka Sutta and Dhammika Sutta (lectured by ven. Piyaratana) 6th of September, 2011

Sutta Piṭaka – Khuddaka Nikāya – Suttanipātapāḷi – 1. Uragavaggo – 9. Hemavatasuttaṃ (last 2 gāthā) and 10. Ālavakasuttaṃ (not complete); 2. Cūlavaggo – 14. Dhammikasuttaṃ (last 2 gāthā)

Pāli	Translation by K.R. Norman
<i>‘Ime dasasatā yakkhā, iddhimanto yasassino; Sabbe taṃ saraṇaṃ yanti, tvaṃ no sathā anuttaro.</i>	These ten hundred <i>yakkhas</i> , with supernormal powers, famous, all go to you as a refuge. You are our incomparable teacher.
<i>‘Te mayaṃ vicarissāma, gāmā gāmaṃ nagā nagam; Namassamānā sambuddham, dhammassa ca sudhammata’nti.</i>	We shall wander from village to village, from mountain to mountain, revering the fully-enlightened one and the essential rightness of the doctrine.
<i>Hemavatasuttaṃ navamaṃ niṭṭhitaṃ.</i>	The discourse about <i>Yakkha Hemavata</i> , the ninth, is finished. [trans. by CS]
<i>10. Ālavakasuttaṃ</i>	10. The discourse about <i>Ālavaka</i>
<i>Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā ālavīyaṃ viharati ālavakassa yakkhassa bhavane.</i>	Thus have I heard. Once the Blessed One was staying at <i>Ālavī</i> , in the haunt of the <i>yakkha Ālavaka</i> .
<i>Atha kho ālavako yakkho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca –</i>	Then the <i>yakkha Ālavaka</i> went up to the Blessed One and said to him:
<i>‘nikkhama, samaṇā’nti. ‘Sādhāvuso’nti bhagavā nikkhami. ‘Pavisa, samaṇā’nti. ‘Sādhāvuso’nti bhagavā pavisi.</i>	“Go out, ascetic”. “Yes, sir”, said the Blessed One, and went out. “Go in, ascetic”, (said the <i>yakkha</i>). “Yes, sir”, said the Blessed One, and went in.

<i>Dutiyampi kho...pe... tatiyampi kho ālavako yakkho bhagavantam etadavoca – ‘nikkhama, samaṇā’</i> ti. ‘Sādhāvuso’ <i>ti bhagavā nikkhami. ‘Pavisa, samaṇā’</i> ti. ‘Sādhāvuso’ <i>ti bhagavā pāvīsi.</i>	“A second time ... etc. ... a third time the <i>yakkha</i> Ālavaka said this to the Blessed One: “Go out, ascetic”. “Yes, sir”, said the Blessed One and went out. “Go in, ascetic.” “Yes, sir”, said the Blessed One, and went in. [changed by CS]
<i>Catutthampi kho ālavako yakkho bhagavantam etadavoca – ‘nikkhama, samaṇā’</i> ti. ‘	A fourth time the <i>yakkha</i> Ālavaka said this to the Blessed One: “Go out, ascetic”.
<i>‘Na khvāhaṃ taṃ, āvuso, nikkhamissāmi. Yaṃ te karaṇīyaṃ, taṃ karohī’</i> ti.	“Then I shall not go out, sir; do whatever you must.”
<i>‘Pañhaṃ taṃ, samaṇa, pucchissāmi. Sace me na byākarissasi, cittaṃ vā te khipissāmi,</i>	“I shall ask you a question, ascetic. If you do not answer me, I shall either strike down your mind
<i>hadayaṃ vā te phālessāmi, pādesu vā gahetvā pāragaṅgāya khipissāmi’</i> ti.	Or split your heart, or seize you by the feet and throw you over the Ganges.”
<i>‘Na khvāhaṃ taṃ, āvuso, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇīyā pajāya sadevamanussāya</i>	“I do not see anyone, sir, in the world, including the <i>devas</i> , <i>Māras</i> and <i>Brahmā</i> , Among beings including ascetics and brahmans, <i>devas</i> and men,
<i>yo me cittaṃ vā khipeyya hadayaṃ vā phāleyya pādesu vā gahetvā pāragaṅgāya khipeyya.</i>	Who could strike down my mind, or split my heart, or seize me by the feet and throw me over the Ganges.
<i>Api ca tvaṃ, āvuso, puccha yadākaṅkhasi’</i> ti.	Nevertheless, ask what you wish.”
<i>Atha kho ālavako yakkho bhagavantam gāthāya ajjhabhāsi –</i>	Then the <i>yakkha</i> Ālavaka addressed the Blessed One with a verse.
<i>‘Kiṃ sūdha vittaṃ purisassa seṭṭhaṃ, kiṃ su suciṇṇaṃ sukhamāvahāti;</i>	“What in this world is the best wealth for a man? What when well practised brings happiness?
<i>Kiṃ su [kiṃ sū (sī.)] have sādutaraṃ rasānaṃ, kathaṃ jīviṃ jīvitamāhu seṭṭhaṃ’.</i>	What indeed is the sweetest of flavours? Living in what way do they say one's life is best?”
<i>‘Saddhīdha vittaṃ purisassa seṭṭhaṃ, dhammo suciṇṇo sukhamāvahāti;</i>	“faith is the best wealth for a man in this world. Righteousness when well practised brings happiness.
<i>Saccaṃ have sādutaraṃ rasānaṃ, paññājīviṃ jīvitamāhu seṭṭhaṃ’.</i>	Truth is the sweetest of flavours. They say the life of one living by wisdom is best.”
<i>‘Kathaṃ su tarati oghaṃ, kathaṃ su tarati aṇṇavaṃ;</i>	“How does one cross the flood? How does one cross the ocean?
<i>Kathaṃ su dukkhamacceti, kathaṃ su parisujjhati’.</i>	How does one go beyond misery? How is one purified?”
<i>‘Saddhā tarati oghaṃ, appamādena aṇṇavaṃ;</i>	“By faith one crosses the flood, by vigilance the ocean.
<i>Vīriyena [viriyena (sī. syā. kaṃ. pī.)] dukkhamacceti, paññāya parisujjhati’.</i>	By energy one goes beyond misery. By wisdom one is purified.”
<i>‘Kathaṃ su labhate paññaṃ, kathaṃ su vindate dhaṇaṃ;</i>	How does one obtain wisdom? How does one find wealth?
<i>Kathaṃ su kittiṃ pappoti, kathaṃ mittāni ganthati;</i>	How does one obtain fame? How does one bind friends (to oneself)?
<i>Asmā lokā paraṃ lokam, kathaṃ pecca na socati’.</i>	Having passed away from this world to the next world, how does one not grieve?”
<i>‘Saddahāno arahataṃ, dhammaṃ nibbānapattiyā;</i>	“Having faith in the doctrine of the arahats for the gaining of quenching,
<i>Sussūsaṃ [sussūsā (sī. pī.)] labhate paññaṃ, appamatto vicakkhaṇo.</i>	one obtains wisdom by willingness to hear, never being negligent, clever.”
<i>‘Patirūpakārī dhuravā, uṭṭhātā vindate dhaṇaṃ;</i>	Doing what is fitting, bearing the yoke, exerting oneself one finds wealth.
<i>Saccena kittiṃ pappoti, dadaṃ mittāni ganthati.</i>	By truth one gains fame. Being generous binds friends (to oneself).

“Yassete caturo dhammā, saddhassa gharamesino;	Whatever faithful house-seeker has these four things:
Saccaṃ dhammo [damo (?)] dhiti cāgo, sa ve pecca na socati.	Truth, righteousness, firmness, generosity, he indeed does not grieve when he has passed away.
“Ingha aññepi pucchassu, puthū samaṇabrāhmaṇe;	Come now, ask others too, many ascetics and brahmins,
Yadi saccā damā cāgā, khantiyā bhiiyodha vijjati”.	if anything is found in this world greater than truth, (self-)control, generosity, and forbearance.”
“Kathaṃ nu dāni puccheyyaṃ, puthū samaṇabrāhmaṇe;	“How now could I possibly ask many ascetics and brahmins?
Yohaṃ [sohaṃ/yadi (sī. pī.)] ajja pajānāmi, yo attho samparāyiko.	I now know what my future goal is.
(Dhammikassuttaṃ)	(The Discourse about Dhammika)
“Tato ca pāto upavutthuposatho, annena pānena ca bhikkhusaṅghaṃ; Pasannacitto anumodamāno, yathārahaṃ saṃvibhajetha viññū.	And then having kept the fast day ¹² , the understanding man with clear mind, rejoicing, should in the morning share out food and drink to the Order of bhikkhus, as is fitting.
“Dhammena mātāpitaro bhareyya, payojaye dhammikaṃ so vaṇijjaṃ;	He should dutifully support his mother and father; he should engage in rightful trade.
Etaṃ gihī vattayamappamatto, sayampabhe nāma upeti deve”’ti.	A vigilant householder living this way of life goes to (rebirth among) the <i>devas</i> who are called <i>Sayampabhā</i> (shining by themselves ; [trans. by CS])

Vocabulary:

Ime – these

dasasatā – ten hundreds

yakkhā – yakkhas, demons

iddhimanto – with super-normal/psychic

powers; high and mighty; proficient

yasassino – famous, glorious

sabbe yanti – all (they) go

taṃ saraṇaṃ – for your refuge, for refuge in you

tvaṃ – you

no – our

satthā – teacher

anuttaro – incomparable, peerless

te – for you

mayāṃ vicarissāma – we will/shall wander

gāmā gmaṃ – from village to village

naḡā nagaṃ – from mountain to mountain

(na+ga - “cannot go (further)”)

namassamānā – revering, paying homage

sambuddhaṃ – to the fully-enlightened one

dhammassa suddhammataṃ – to the teaching

well uttered; to the pure teachings (which is)

pure ; to the essential rightness of the doctrine

hemavatasuttaṃ – the discourse about (yakkha)

Hemavata

navamaṃ – ninth

niṭṭhitaṃ – finished

Ālavakasuttaṃ – the discourse about Ālavaka

evaṃ – thus

me – I, to me, by me

sutaṃ – was heard, heard

ekaṃ samayaṃ – on one occasion, once

bhagavā – the Exalted/Blessed One

ālaviyaṃ – in Ālavī

viharati – dwells, stays

ālavakassa yakkhassa bhavane – in the

haunt/palace(?) / dwelling place of yakkha

Ālavaka

atha kho – then, indeed

ālavako yakkho - the yakkha Ālavaka

yena bhagavā tenupasaṅkami – approached

were was the Exalted/Blessed One

upasaṅkamitvā – having approached

bhagavantam – the Exalted/Blessed One (acc.)

etadavoca – thus spoke, thus addressed

(etad+avoca)

nikkhamma – get out!, go out!, leave! (imper.)

samaṇa – ascetic

sādhāvuso – well, sir (sādhu+āvuso)

nikkhami – left; went out

pavisa – come in!; enter! (imper.)

pāvīsi – entered, came in

dutiyaṃpi kho – indeed, even for the second

time

... pe ... - ... etc. ...

tatiyaṃpi – even for the third time

na khvāhaṃ taṃ nikkhamissāmi – indeed, I will

not leave for that/because of that (kho+ahaṃ)

yaṃ – whatever

te karaṇīyaṃ – you should/must do

taṃ karohi – do that (imper.)

pañhaṃ taṃ – that question

pucchissāmi – I will ask

sace – if

me na byākarissasi – you will not answer me

cittaṃ te khipissāmi – I will send/throw you out

of your mind (from khipati)

vā – or

phālessāmi – I will break/split

pādesu gahetvā – having taken by legs (“to my

legs”) (pādesu is loc., but must be translated as

acc.)

pāragaṅgāya – to the region beyond the

Ganges; over the Ganges

passāmi – I see

sadevake loke – in the world with/including its

devas/deities

samārake – with its Māras

sabrahmaṃ – with its Brahmā

samaṇabrāhmaṇiṃ pajāya – with people such

as ascetics and brahmins

sadevamanussāya – with deities and people

yo – who; whoever (could)

api ca – nevertheless, anyway

puccha – ask (imper.)

yadākaṅkhasi – whatever (you are) uncertain

about / (you) doubt / expect / wait for

gāthāya ajiḡabhāsi – addressed/spoke to in

verse (adhi+abhāsi)

kiṃ sūdhā – what here (kiṃ su+idha)

vittaṃ seṭṭhaṃ – the best wealth

purisassa – of man

suciṇṇaṃ – well done/practiced

sukhamāvahāti – brings happiness

(sukham+āvahāti)

have – surely, indeed

sādutaraṃ – more sweet/pleasant ; sweetest

“crossing sweet” (sādu+araṃ)

rasānaṃ- of flavors ; of tastes

12 “Fast day” is a wrong translation, *uposatha* is a day of observing eight precepts, among which only one is fasting. Thus it cannot be “fast day” but rather “observance day” or “sacred day”.

<i>kathaṃ jīviṃ</i> – what (kind of) life	<i>vicakkaṇo</i> – skilful, wise	<i>ajja</i> – today
<i>jīvitamāhu seṭṭhaṃ</i> – (they) call as the best life (<i>jīvitam+āhu</i>)	<i>patirūpakārī</i> – doing what is fitting/proper/suitable	<i>pajānāmi</i> – I know/understand
<i>saddhīdha</i> – the faith, here (in this world)	<i>dhuravā</i> – bearing (his) yoke; patient, enduring	<i>yo attho</i> – what is the meaning/goal/purpose
<i>dhammo</i> – the righteousness	<i>uṭṭhātā</i> – exerting	<i>samparāyiko</i> – belonging to the next world
<i>saccaṃ</i> – truth	<i>saccena</i> – by truth	<i>tato ca</i> – and then
<i>paññājīviṃ</i> – living by wisdom	<i>dadāṃ</i> – being generous	<i>pāto</i> – in the morning
<i>kathaṃ su</i> – how	<i>yassete gharamesino</i> – whatever house-seeker has ; of whatever house-seeker there are	<i>upavutthuposatho</i> – keeping the <i>uposatha</i> day; observing the precepts of <i>uposatha</i> (the 'sacred' day)
<i>tarati oghaṃ</i> – (one) crosses the flood	<i>caturo dhammā</i> – four things	<i>annena pānena samvibhajetha</i> – should give/sharing out/divide food and drink
<i>aṇṇavaṃ</i> – ocean	<i>saddhassa</i> – of faith; faithful	<i>bhikkhusaṅghaṃ</i> – to the Order/Community of <i>bhikkhus</i>
<i>dukkhamacceti</i> – (goes) beyond suffering/misery ; overcomes suffering	<i>saccaṃ</i> – truth	<i>pasannacitto</i> – with clear/devoted mind
<i>parisujjhati</i> – one purifies (himself)	<i>dhammo</i> – righteousness	<i>anumodamāno</i> – rejoicing
<i>appamādena</i> – by vigilance	<i>dhiti</i> – firmness; energy/courage	<i>yathārahaṃ</i> – as is fitting/proper
<i>labhate paññaṃ</i> – wisdom is acquired/obtained	<i>cāgo</i> – abandoning, giving up	<i>viññū</i> – wise (one)
<i>vindate dhaṇaṃ</i> – finds wealth ; wealth is found	<i>sa ve</i> – indeed	<i>dhammena</i> – dutifully
<i>kittiṃ pappoti</i> – reaches/obtains fame	<i>iṅgha</i> – come now; come on; oh (motivation/exhortation particle)	<i>mātāpīta</i> – mother and father (acc.)
<i>mittāni ganthati</i> – binds friends	<i>puccassu</i> – ask (imper.)	<i>bhareyya</i> – should support
<i>asmā lokā param lokam</i> – from this world to the next world/hereafter	<i>puṭhū</i> – many(?)	<i>payojaye so</i> – he should engage
<i>pecca</i> – after death	<i>samaṇabrāhmaṇe</i> – ascetics and brahmins	<i>dhammikaṃ vaṇijjaṃ</i> – in rightful trade
<i>na socati</i> – does not grieve	<i>yadi</i> – if	<i>etaṃ gihī yattayamappamatto</i> – thus/this way a vigilant householder living
<i>saddahāno</i> – having faith/believing	<i>damā</i> – (self-)control	<i>sayampabhe deve</i> – among the deities who shine by themselves
<i>arahataṃ dhammaṃ</i> – in the doctrine of Arahants (of the Worthy Ones)	<i>khantiyā</i> – forbearance / patience	<i>nāma</i> – called
<i>nibbānapattiyā</i> – of gaining/attaining quenching ; of attainment of <i>Nibbāna</i>	<i>bhīyyodha</i> – is here (<i>bhīyya+idha</i>)	<i>upeti</i> – obtains (rebirth) ; comes to; attains
<i>sussūsaṃ</i> – by wish to hear / obedience	<i>vijjati</i> – is found, sb. knows	
<i>labhate paññaṃ</i> – (one) obtains wisdom	<i>nudāni puccheyyaṃ</i> – how, indeed, should I now ask (<i>nu+idāni</i>)	
<i>appamatto</i> – vigilant	<i>yohaṃ/yadi</i> – if	

Pabbajjā Sutta (lectured by ven. Piyaratana) 13th of September, 2011

Khuddaka Nikāya – Suttanipātapāli – 3. Mahāvaggo – 1. Pabbajjāsuttaṃ

Pāli	Translation by K.R. Norman
<i>Pabbajjaṃ kittayissāmi, yathā pabbaji cakkhumā;</i>	I shall praise going-forth, as the one with vision went forth,
<i>Yathā vīmaṃsamāno so, pabbajjaṃ samarocayi.</i>	As he, examining, found pleasure in going-forth.
<i>Sambādhoyaṃ gharāvāso, rajassāyatanaṃ iti;</i>	Seeing that this dwelling in a house is a constriction, the sphere of pollution,
<i>Abbhokāsova pabbajjā, iti disvāna pabbaji.</i>	And that going-forth is an open-air life, he went forth.
<i>Pabbajjivāna kāyena, pāpakammaṃ vivajjayi;</i>	Having gone forth, he avoided evil deed(s) with the body;
<i>Vacīduccaritaṃ hitvā, ājīvaṃ parisodhayi.</i>	Having abandoned bad conduct in word, he purified his mode of living.
<i>Agamā rājagahaṃ buddho, magadhānaṃ giribbajjaṃ;</i> <i>Piṇḍāya abhihāresi, ākiṇṇavaralakkhaṇo.</i>	The Buddha went to Rājagaha, he betook himself to Giribbaja of the Magadhans for alms, Being endowed with the excellent marks.
<i>Tamaddasā bimbisāro, pāsādasiṃ patiṭṭhito;</i>	Standing in his palace Bimbisāra saw him;
<i>Disvā lakkhaṇasampannaṃ, imamatthaṃ abhāsatha.</i>	seeing him endowed with the marks he said this:
<i>“Imaṃ bhonto nisāmetha, abhirūpo brahā suci;</i>	“Look at this one, sirs; he is handsome, large, pure,
<i>Caraṇena ca sampanno, yugamattaṃca pekkhati.</i>	And endowed with (good) demeanour, and he looks ahead a yoke's length only.
<i>“Okkhittacakkhu satimā, nāyaṃ nīcakulāmiva;</i>	With down-turned eyes, possessing mindfulness, this one is not as though from a lowly family.

<i>Rājadūtābhīdhāvantu, kuhiṃ bhikkhu gamissati</i> ’.	Let the royal messengers run out (to find) where the <i>bhikkhu</i> will go.”
<i>Te pesitā rājadūtā, piṭṭhito anubandhisuṃ;</i>	Those royal messengers, sent out, followed behind him (wondering),
<i>Kuhiṃ gamissati bhikkhu, kattha vāso bhavissati.</i>	“Where will the <i>bhikkhu</i> go? Where will (his) dwelling be?”
<i>Sapadānaṃ caramāno, guttadvāro susaṃvuto;</i>	Going on an uninterrupted begging round, with sense-doors guarded, well-restrained,
<i>Khippaṃ pattaṃ apūresi, sampajāno paṭissato.</i>	He quickly filled his bowl, (being) attentive and mindful.
<i>Piṇḍacāraṃ caritvāna, nikkhamma nagarā muni;</i>	That sage, having wandered on his alms-round, having gone out of the city,
<i>Paṇḍavaṃ abhihāresi, ettha vāso bhavissati.</i>	Betook himself to Paṇḍava, (thinking) “Here (my) dwelling will be.”
<i>Disvāna vāsūpagataṃ, tayo [tato (sī. pī.)] dūtā upāvisuṃ;</i>	Having seen him go to his dwelling, the messengers then sat down,
<i>Tesu ekova [eko ca dūto (sī. syā. pī.)] āgantvā, rājino paṭivedayi.</i>	But one messenger came back and informed the king.
‘ <i>Esa bhikkhu mahārāja, paṇḍavassa puratthato [purakkhato (syā. ka.)];</i>	“That <i>bhikkhu</i> , great king, is seated on the Eastern side of Paṇḍava,
<i>Nisinno byagghusabhova, sīhova girigabbhare</i> ’.	Like a tiger or bull, like a lion in a mountain cave.”
<i>Sutvāna dūtavacanaṃ, bhaddayānena khattiyo;</i> <i>Taramānarūpo niyyāsī, yena paṇḍavapabbato.</i>	Hearing the messenger's report, the <i>khattiya</i> (king) went hurrying in the state vehicle out to Mt. Paṇḍava.
<i>Sa yānabhūmiṃ yāyitvā, yānā oruyha khattiyo;</i>	That <i>khattiya</i> (king) going (by vehicle) as far as the ground was suitable for vehicles, then descended from the vehicle
<i>Pattiko upasaṅkamma, āsajja naṃ upāvisi.</i>	and went up to him on foot. Reaching him, he sat down.
<i>Nisajja rājā sammodi, kathaṃ sārāṇīyaṃ tato;</i>	Having sat down, the king then exchanged the customary friendly greetings;
<i>Kathaṃ so vītisāretvā, imamatthaṃ abhāsatha.</i>	Having exchanged greetings, he said this:

Vocabulary:

Pabbajjaṃ – going-forth; ordination
kittayissāmi – I will praise
yathā – as (sb.)
pabbaji – went forth
cakkhumā – with vision
yathā – as (he)
vīmaṃsamāno – examining
so pabbajjaṃ – he, in going-forth
samarocayi – found pleasure (?)
sambādhoyaṃ – it is with obstacles/constriction/inconvenient (*sambādho+ayaṃ*)
gharāvāso – living/dwelling in house (*ghara+āvāso*)
rajassāyatanaṃ – sphere/aggregate of pollution (*rajassa+āyatanaṃ*)
iti – it is
abbhokāsova – even in open-air (*abbhokāso+iva*)
pabbajjā – going-forth; ordination
iti – thus, that
disvāna – having seen
pabbajitvāna – having gone-forth; being ordained

kāyena vivajjayi – by body avoided
pāpakammaṃ – evil/bad deed(s)
vacāduccaritaṃ – bad conduct/behavior in speech/word
hitvā – having abandoned; having destroyed(?)
ājīvaṃ – mode of living
parisodhaya – purified
agamā – went to
rājagahaṃ – to Rājagaha
buddho – the Buddha ; the Awakened One
magadhānaṃ – of Magadhans
giribbajjaṃ – Giribbaja (capital of Magadha)
piṇḍāya – for lumps (of food) ; for alms-round
abhihāresi – betook (himself), took (himself)
ākinnavaralakkhaṇo – (one of) strewn
over/scattered excellent marks (of body)
tamaddasā – seeing him (*taṃ+addasā*)
bimbisāro – (king) Bimbisāra
pāsādasmiṃ – in the palace
patiṭṭhito – standing
disvā – having seen
lakkhanasampannaṃ – endowed with the marks
imamatthaṃ – for that; because of that (*imaṃ+atthaṃ*)

abhāsatha – said; pronounced
imaṃ – this
bhonto – sirs
nisāmetha – listen, observe (imper., pl.)
abhirūpo – handsome
brahā – vast; lofty; immense
suci – pure
caraṇena sampanno – endowed with (good) demeanor/behavior
yugamattañca – a yoke's length
pekkhati – (he) looks/sees
okkhittacakkhu – with down-turned eyes
satimā – possessing mindfulness
nāyaṃ – he/this (one) (is) not (*na+ayaṃ*)
nīcakulāmiva – indeed from a lowly family/caste (*nīcakula+am+iva*)
rājadūtābhīdhāvantu – may/let the royal/king's messengers run out (*rāja+dūta+abhidhāvantu*)
kuhiṃ – where
bhikkhu – the monk/*bhikkhu*
gamissati – will go
pesitā – sent out (adj.)
rājadūtā – royal messengers

piṭṭhito – behind ; at the back
anubandhisuṃ – following ; to follow
kuhiṃ – where
gamissati – will go
kattha – where
vāso bhavissati – will be (his) dwelling
sapadānaṃ – uninterrupted; successive
caramāno – going/wandering (adj.)
guttadvāro – sense-doors guarded
(gutta+dvāro)
susaṃvutto – well-restrained
khippaṃ – quickly
pattaṃ – (alms-)bowl
apūresi – filled
sampajāno – attentive ; thoughtful ; mindful
paṭissato – mindful ; recollecting ; thoughtful
piṇḍacāraṃ – alms-round; “lumps-
going/walking” (*piṇḍa+cāraṃ*)
caritvāna – having wandered
nikkhamma – having gone out ; having left
nagarā – from the town
muni – the sage
paṇḍavaṃ – to Paṇḍava
ettha – here

disvāna – having seen
vasūpagataṃ – gone to (his) dwelling
tayo dūtā – those/three messengers
tato dūtā – then the messengers
upāvisuṃ – sat down (?) ; approached near
(upa+avisuṃ)
tesu ekova – indeed/but, one of them (*eko+iva*)
āgantvā – having come ; came back and
rājino – the king (acc.)
paṭivedayi – informed
esa – that
mahārāja – great king
paṇḍavassa puratthato – on the east / at the
front of Paṇḍava
nisinno – sitting (adj.)
byagghusabhova – like a tiger or bull
(byaggha+usabho+iva)
sīhova – like a lion (*sīho+iva*)
giriḡabbhare – in a mountain cave/cleft
sutvāna – having heard
dūtavacanāṃ – speech/word of the messenger
bhaddayānena – by the state-vehicle
khattiyo – the warrior/king
taramānarūpo – hurrying “crossing/passing the

matter”
niyyāsi – went out, got out of
yena paṇḍavapabbato – where (was) the
mountain Paṇḍava
sa khattiyo – that king/warrior/*khattiya*
yānabhūmiṃ yāyitvā – having gone on the
ground (for) vehicles
yānā – from the vehicle
oruyha – descended
pattiko – on foot
upasaṅkamma – having approached; went up
āsajja naṃ – having reached him
upāvisi – sat down (*upa+avisi*)
nisajja – having sat down
rājā – the king
sammodi – rejoiced ; exchanged friendly
greetings
kathaṃ sāraṇīyaṃ – with/by the
known/customary talk (?)
tato - then ; after that
so vītisāretvā – he, having exchanged the
greetings (?)
imamatthaṃ – with the purpose; because of that
abhāsatha – said ; pronounced

BPG. 301 – HISTORY OF INDIAN BUDDHIST PHILOSOPHY

A survey, under the following topics of the historical development of the Indian Buddhist philosophy from its inception up to the emergence of *Mahāyāna* is expected here.

- I. Early Buddhist teachings and trends which paved the way for the emergence of *Abhidhammic* traditions
- II. *Abhidhammic* theory of *dhamma* and its off-shoots: *Puggalavāda*, *Sarvastivāda* and *Vibhajjavāda*
- III. The emergence of *Sautrantic* tradition as a reaction to the *Abhidhamma*; critical approach and mind-oriented trends that arose from it.
- IV. *Lokottaravāda* developments of the concept of the Buddha; contribution made thereto by the *Mahāsaṅghikas* and allied *Nikāyas*.
- V. *Mahāyāna* and the impact of Buddhist thought in pre-*Mahāyāna* schools on its emergence.
- VI. The two philosophical traditions of *Madhyamika* and *Yogācāra* and their basic concepts.
- VII. *Tantrism* and its historical background.

* Special attention should be paid to the germinal teachings embodied in the *suttas* of the *Dhammavāda* of the *Abhidhammikas*; *Sūnyatavāda* of the *Madhyamakas* and *Vijñānavāda* of the *Yogācārins*.

Recommended Reading:

1. *Abhidhamma Dipika (Introduction)* Ed. P. S. Jaini, Patna, 1959
2. *Abhidhamma Studies* Nyanaponika, Colombo, 1949
3. *Buddhist Analysis of Matter* Y. Karunadasa, Colombo, 1967
4. *The Buddhist Manual of Ethics* Tra. Mrs. Rhys Davids, London, 1923
(*Dhammasangani*)
5. *Buddhist Psychology of Perception* E. R. Saratchandra, Colombo, 1958
6. *Central Conception of Buddhism* K. Stcherbatsky, Calcutta, 1956
7. *Compendium of Philosophy* Tra. S. Z. Aung, London, 1910
(*Abhidhammattha Sangaha*)
8. *Early History of the Spread of Buddhism and Buddhist Schools* N. Dutt, New Delhi, 1980
9. *Guide through the Abhidhamma Piṭaka* Nyanatiloka, Colombo, 1957
10. *Indian Buddhism* A. K. Warder, Delhi, 1980
11. *Philosophy and Psychology in the Abhidhamma* H. V. Guenther, Delhi, 1974
12. *The Psychological Attitude of Early Buddhist Philosophy* Lama Anagarika, Govinda
13. *System of Buddhist Thought* Yamakami Sogen, Calcutta, 1952

Doctrinal disputes and the evolution of Abhidhamma schools A (lectured by ven. Dhammaratana) 10th of February, 2011

The Buddha delivered His sermons on different occasions for different individuals, depending on the relevant doctrine (topic). Because of this nature of preaching the *Dhamma*, there are differences among the doctrines divulged (revealed) by the Buddha. The best example adduced for this is the incident that happened between **Pañcakaṅga Upāsaka** and **ven. Udāyi**. This story is mentioned in *Bahuvedanīya Sutta (Majjhima Nikāya)*. The two people were disputing regarding the explanation given by **the Buddha** with regard to kinds of feelings (*vedanā*). According to the *Dhamma* learned by **Pañcakaṅga**, there are only two kinds of feelings. However, **ven. Udāyi** has heard that there are three kinds of feelings. Therefore, the two people in the *Sutta* adhered to two different views with regard to kinds of feelings. Finally, these two people went to meet **the Buddha** and asked which view was correct. The answer given by **the Buddha** was: “I preached the *Dhamma* considering the individual.

When we consider *Sutta Piṭaka*, we can find out some terms which have different interpretations. The best example for this is *citta*, *mano* and *viññāṇa*. On some occasions, we can see some similarities among these words. In some other places we can see the different interpretations of these terms.

The later *Abhidhammic* scholars found out that there are two kinds of discourses delivered by **the Buddha**. One is *nītattha desanā* and other is *neyyattha desanā*. Later these two sources of discourses were developed as *sammutti desanā* and *paramattha desanā*.

According to the facts mentioned above, we can believe that emergence of disputes with regard to the *Dhamma* is natural. As an example for the development of different Buddhist schools holding different views the statement made by **ven. Sāti** can be highlighted. In *Mahā Taṇhā Saṃkhaya Sutta*, the statement made by **ven. Sāti** is given:

“The same consciousness transmigrate from life to life.”

That incident can be considered as an occasion for reasonable development of different *Abhidhammic* schools.

After the demise of **the Buddha**, there rapidly developed two Buddhist traditions named *Hīnayāna* and *Mahāyāna*. With the development of *Mahāyāna* tradition, they accepted that the essence of Buddhism is the *Pañcasamuppāda*. While with the development of *Hīnayāna* tradition, they believed that the essence of Buddhism is The Four Noble Truths.

Before the Third Buddhist Council, there were many arguments with regard to **the Buddha's** teachings among the disciples. During that time, the monks, who held same/one view, grouped around a noted *Thera*. This way, before the Third Buddhist Council, there emerged many groups of monks holding different views.

- There were many monks that held similar views – monks of a same view gathered and selected an elder monk (*Thera*) as a leader of their group, which was specific by the particular view which was shared by the members of the group.

It was a reason to hold the Third Buddhist Council. According to *Theravāda* tradition, it is accepted that the Third Buddhist Council was able to purify **the Buddha's** teaching, having defeated all the heretical views. However, other *Hīnayāna* traditions do not accept that. They stated that *Theravāda* monks were not able to defeat them. That way we could stay without changing our view. Nevertheless, other *Hīnayāna* schools, such as *Puggalavāda*, *Sarvāstivāda*, *Sautrāntika* etc. remained without making any difference. They were able to hold their own view. The reason for their survival is that they were able to prove their view by quoting **the Buddha's** teaching.

Doctrinal disputes and the evolution of Abhidhamma schools 2 (lectured by ven. Dhammaratana) 24th of February, 2011

- In *Parinibbāna Sutta* is mentioned, that **ven. Ānanda** asked who would be the teacher of *Bhikkhus* and leader of the *Sāsana* after **the Buddha's Parinibbāna**, because at that time usually after the death of the religious leader there are problems among the followers. **The Buddha** said that it is *Dhamma* that should be the teacher.
- *Satta aparihāna dhamma* – monks should appreciate and respect their elders – therefore, in one place **the Buddha** claims that it is *Dhamma* that is the teacher, but in other place it is mentioned that the elders should be accepted.
- “*Buddhist Sects in India*” by **Nalinaksha Dutt** -

In **the Buddha's** Dispensation (*Buddha-Sāsana*) there are raised questions with regard to the leader after the demise of **the Buddha**. Seeing the incident happened in the order/church of **Nigaṇṭha Nāthaputta ven. Ānanda** approached **the Buddha** and asked “Who is going to be our teacher after your departure?” Answering the question **the Buddha** mentioned/stated “*Dhamma* would be your teacher.” However, in the *Mahāparinibbāna Sutta* **the Buddha** had told His disciples that as long as the monks adhere to practices, such as listening and being respectful to the senior monks etc. the *Sangha* would thrive and not decline. Therefore, it is clear that **the Buddha** has appreciated the seniority. It is factual, when it is considered along the Buddhist Councils.

- In *Mahāparinibbāna Sutta* are mentioned “four *mahāpadesa*” - *Buddhāpadesa*, *Saṅghāpadesa*, *Therāpadesa* and *Ekatherāpadesa*. One would come to monks and say he has heard this and that teaching from **the Buddha**, from *Sangha*, from a group of learned of monks or from one learned monk. It should not be immediately refused – it should be compared and contrasted with the core teaching of **the Buddha** and if it agrees, it should be accepted, if it doesn't agree, it should be rejected.

By the time different disciples of different religious teachers, and the people from traditions embraced Buddhism and sometimes they became the disciples or *Bhikkhus*. Because of these different individuals from different traditions in **the Buddha's** order there were raised different views regarding **the Buddha's** teaching. In other words, they discussed and interpreted **the Buddha's** teaching as they could. Earlier they were with the teachings and they tried to understand **the Buddha's** teaching also with comparison to the earlier teachings. E.g. the *Brahmins* became the disciples of **the Buddha** and then they understood **the Buddha's** teaching according to the *Brāhmanic* teaching. This is very clear when the statement made by **ven. Sāti** is considered. (That *viññāna* can pass from life to life – because he tried to understand the teaching according to the teaching of *Brahmins*.)

- Sometimes we try to understand **the Buddha's** teaching according to our earlier experiences. When we see something new, we try to understand it according to our previous knowledge - “Have I seen this earlier? Or not?” And we try to understand it as the thing which we have seen/cognized earlier. For instance, we see a person with a red colored robe, while the person is far we think it is a monk. But as soon as the person approaches us, we see that the person has long hair, thus we understand that it is a woman and cannot be a monk (heh, but it can be a nun :-). Thus in the beginning, we may be wrong. We should understand the *Dhamma* according to our own experience and not according to an interpretation. During various Buddhist Councils there were various disputes. At the Third Buddhist Councils heretical views were attempted to be rejected.

According to the facts given in *Mahāparinibbāna Sutta* one can decide what is the *Dhamma* and what is the *Vinaya*. The method introduced by **the Buddha** is:

»*Sutte osāretabbāni vinaye sandassetabbāni.*«

(What we hear/know should be compared with the *Dhamma* and contrasted with the *Vinaya*.)

(*Dīgha Nikāya* – 3. *Mahāparinibbāna Sutta* - *Catumahāpadesakathā*)

Accordingly, we can recognize what would be **the Buddha's** teaching if is in accordance with *Dhamma* and *Vinaya*. Considering this as an opportunity the later Buddhist monks began to interpret **the Buddha's** teaching as they wished. It was a reason for the development of different Buddhist sects.

- Monks gave interpretation according to their sensory perception – they didn't have extrasensory perception (*abhīññā*), thus the interpretation was of much lower value. On many occasions **the Buddha** mentioned “*kamma* follows you” - thus how can be explained that *kamma* follows one after death?
- *Lalakalāpa Sutta* - there is mentioned that we cannot stay without mind or without matter.
- Our perception may be different from other person. Thus, if someone goes to moon, his experience will be different from that of our, who haven't come there. Similar to this is the story of the fish and frog. Frog can go to the land and watch people, buildings and nature there, but fish cannot see those things. Thus it went back to water and tried to tell it to fish. But the fish couldn't understand it and rejected the fact of existence of it. **The Buddha** taught that one should become an *Arahant* to understand the teaching completely, otherwise one cannot understand.

Before we go into the teachings in other Buddhist sects, we should understand early Buddhist teachings with regard to the existence. Each and every being has five aggregates. The five aggregates is the thing that confirms the existence. The five aggregates are grouped as “name and form” (*nāma-rūpa*). In *Nalakalāpī Sutta* (*Samyutta Nikāya*) **the Buddha** mentioned that mind alone or form alone cannot exist – mind and form exist mutually – they cannot exist separately.

- *Paṭiccasamuppāda* – it was described as a wheel or as a line, but **the Buddha** didn't give any simile for it. Another description would be that each of the parts of *Paṭiccasamuppāda* are actually circles that are drawn each around the previous one. Thus *avijjā* would be as an empty circle in the center, around this circle would be a circle of *saṅkhārā*, around the circle of *saṅkhārā* would be circle of *viññāṇa* and around it circle of *nāma-rūpa* etc.
- There is also distinction between *saññā* and *paññā* – while *saññā* provides mere perception/cognition, *paññā* provides understanding.
- *Mahādukkhakkhandha Sutta* in *Majjhima Nikāya* is explaining the dependence of *avijjā* on other constituents.

Doctrinal disputes and the evolution of *Abhidhamma* schools 3 (lectured by ven. Dhammaratana) 3rd of March, 2011

The development of *Abhidhamma* happened as a result of interpreting **the Buddha's** teaching very deeply and the discussions held by certain groups of monks. To prove this view we can quote some of the discourses in *Sutta Piṭaka*. **Buddha's** teachings are of two kinds:

1. *Nītatta Desanā* (direct speech)
2. *Neyyattha Desanā* (indirect speech)

Because of this difference it is not easy to discuss and give new interpretations to **the Buddha's** teaching. However, during the time of **the Buddha** erudite monks have discussed **the Buddha's** teaching. **Ven. Sāriputta, Ānanda** are among them. This seems to be the development of *Abhidhamma*. *Abhidhamma-kathā* are solemn/deep dialogues/discussions between two *Bhikkhus* concerning the spiritual path). They appeared during the life time of **the Buddha** in (42.) *Mahā Gosīṅga Sutta* of *Majjhima Nikāya* is factual in this context. **Ven. Sāriputta** asked about the brilliance of the *Gosīṅga-sālavana*. **Ven. Moggallāna** replies “here, friend **Sāriputta**, two *Bhikkhus* engaged in an *Abhidhamma-kathā* and each, being questioned by the other, answered without floundering/hesitating and their discussion proceeded in accordance with the *Dhamma*. Such kind of *Bhikkhus* could illuminate this *Gosīṅga-sālavana*.

These kinds of incidents happened after the demise of **the Buddha**. The commentator **ven. Buddhaghosa** was also such a person, who took actions for the development of *Abhidhamma* in *Sri Lanka*.

- *Abhidhamma-kathā* was a kind of discussions. Thus *Abhidhamma* is not a teaching, but it has been developed as a teaching. *Abhidhamma* means the *Dhamma*, discussed very deeply. *Abhidhamma* is the *Dhamma* preached by **the Buddha**. The teacher on one hand accepts that **the Buddha** taught *Abhidhamma* in the *Tāvatiṃsa deva loka* to his mother *Māyā*, but on the other hand the teacher says that the *Abhidhamma* are just discussions between monks that tally with *Dhamma*.

The *Vedalla Suttas* directly helped to the development of *Abhidhamma*. In those *suttas* the profound doctrinal

meanings that have been hidden, are discussed. It consists of a question and answer session on doctrinal matters. This scope is apparently broader than that in *Abhidhamma-kathā*.

- In the *Vedalla Suttas* monks discussed *Dhamma* deeply by the way of questions and answers. From that *Abhidhamma* developed.
- On one occasion **the Buddha** stopped preaching and **ven. Sāriputta** continued. Then people came to **the Buddha** and asked whether that teaching was correct. **The Buddha** accepted it. Moreover, **the Buddha** said that it should be accepted as *Ekatherāpadesa* (the teaching of one elder, which should be accepted as it is in accordance with **the Buddha's** teaching): »*Sādhukaṃ uggahetvā sutte otaaretabbaani, vinaye sandassetabbāni.*« *Āṅguttara Nikāya – (18) 3. Sañcetanīyavaggo – 10. Mahāpadesasuttaṃ.*
- In a way *Vedalla Suttas* appeared, *Dhammapada* also appeared. It is a collection of sayings.

Traditionally, *Abhidhamma Piṭaka* is given as the last book of *Tiṭṭaka*. As far as canonical *Abhidhamma* texts are concerned, we are now in possession of only two complete sets of *Abhidhamma*:

1. The seven texts of the *Theravāda* tradition, perceived in Pali.
2. The seven *Sarvāstivāda* texts, originally written in Sanskrit language and now in Chinese translation.

According to the *Theravāda* tradition, **ven. Sāriputta** transmitted the *Abhidhamma* to the disciples. All the seven canonical *Abhidhamma* texts are said to be by **the Buddha**, the first *Ābhidhammika*. *Dhammasaṅgāni Aṭṭhakathā* is mentioned that **the Buddha** is the first *Ābhidhammika*. According to the text, **the Buddha** first taught it to the gods in the Thirty-Three (*Tāvatiṃsa*) Heaven and it was studied and transmitted through **Sāriputta** by a succession of teachers.

- According to **Prof. Oliver Abenayaka** the story of **the Buddha's** teaching *Abhidhamma* in *Tāvatiṃsa* heaven is “only a story”, i.e. that the story is not to be accepted and believed, because it is not mentioned in any other place, neither in *suttas*. (But of course, there are many things that are not in *Suttas* and are in *Aṭṭhakathā*. I would dare to say, that it is not much wise to reject all what is not in *Sutta*, that would look like *Sautrāntika's* teaching.)

The *Sarvāstivāda* tradition, on the other hand, accepts, that their canonical *Abhidhamma* works were compiled by the disciples. Nevertheless, like the *Theravāda*, it is too maintains that **the Buddha** is the author; the compilers simply gathered up and rearranged His dispersed teaching.

- By rejecting *Abhidhamma* one may say, that we become *Sautrāntikas* (those who reject *Abhidhamma*). **Ven. Rerukane Chandavimala** in his work mentioned, that a monk who doesn't know *Abhidhamma* cannot preach *Dhamma*. The teacher himself accepts, that *Abhidhamma* is important and even that it is the gist of *Dhamma*. However, it is hard to accept that it was delivered by **the Buddha** Himself.
- As far as the *Kathāvatthu* is concerned, in the introduction is mentioned by the **ven. Moggaliputtatissa Thera** himself, that one time **the Buddha** proclaimed, that in future a monk called **Moggaliputtatissa** will write a work called *Kathāvatthu*. Thus, by the wish of **the Buddha**, **ven. Moggaliputtatissa Thera** decided to write *Kathāvatthu*.
- Also, if we see *Mahāparinibbāna Sutta* of *Dīgha Nikāya*, it was not completely delivered by **the Buddha** as there is a part mentioning what happened after **the Buddha's** *Parinibbāna* (which would not be acceptable as delivered by **the Buddha** Himself). With regard to the *Mahāparinibbāna Sutta* we may claim, that some *suttas* went through a certain kind of editions done by monks.

By the time there appeared the scholasticism. Monks gathered around one noted *Thera* and they discussed the *Dhamma* very deeply. As a result of that, different views on same doctrinal topics appeared, especially with regard to the existence. At the time of the Third Buddhist Council, there appeared at least five new Buddhist sects.

- There are various views on how many new sects appeared. *Theravada* view is 18 sects, but *Mahāyāna* literature may mention even more than 20.

The prominent Buddhist sects among them are: *Sarvāstivāda*, *Sautrāntika*, *Sammītiya (Puggalavāda)*, *Vibhajjavāda*. These sects are under *Theravāda (Hīnayāna)*.

- As far as *Mahāyāna* is concerned, there were *Mahāsaṅghika*, *Mahāyāna*, *Mādhyamika*, *Yogācāra*,

Tantrayāna.

Ābhidhammic analysis of psychic phenomena is of two types: *citta* and *cetasika*. *Theravāda* and *Sarvāstivāda* are generally opposed by *Sautrāntikas*. *Sautrāntikās* mention *Abhidhamma* as not **the Buddha's** teaching. Therefore, they adhere faithfully to the original discourses (*Sutta Piṭaka*). *Sautrāntikās*, however, held certain doctrines: *kṣaṇavāda* and *paramāṇuvāda*.

- *Sarvāstivāda* accepted teaching of *uppāda-ṭhiti-vaya* – three phases of existence (emergence, existence, disappearance) – thus with the believe in *ṭhiti* they called themselves as *Sarvāstivāda* (teaching of existence of everything - “everything exists” - “*sarvaṃ asti*”). Some of the other schools did not accept the teaching of *ṭhiti* and they accepted only *uppāda-vaya* (emergence, disappearance) of *dhammā* (phenomena).

Sarvāstivāda tradition gave logical analysis of five aggregates. They focused their attention on “*sarvaṃ asti*” (everything exists).

Vibhajjavādins accepted the classification/analysis (as mentioned in *Vibhaṅga*).

Puggalavādins accepted the transmigration of *puggala* from one existence to another.

- There was a question how are the two existences linked – after we die, when we are born how did we bring our *kamma* to the new life? (Similarly it is with *Sotāpanna*, *Sakuddāgāmī* and *Anāgāmī* stage of *Nibbāna*). In *Dasadharmā Sutta* and *Cūlakamma Vibhaṅga Sutta (Majjhima Nikāya)* is mentioned that *kamma* is our inheritance, our womb etc. *Puggalavāda* claimed that there is another part apart from five aggregates, the *puggala*, which brings the *kamma*. *Sautrāntikas* accepted only *uppāda-vaya*, thus having no space (arising and disappearance happen in the same time) there is always transport of the *kamma*. *Vibhajjavāda* accepted only classifications – they mention that there is nothing called *puggala*, also five aggregates are not there as they can be divided into smaller parts, finally we find that there is nothing that would transmigrate.
- Each of the sects didn't like to accept the view of the other sect. *Theravāda* tradition also rejected all the views of the sects.

***Sarvāstivāda* Tradition (lectured by ven. Dhammaratana) 10th of March, 2011**

- The phenomena (*dhammā*), while they exist, have their characteristics. Their existence can be divided into these phases: *uppāda*, *ṭhiti*, *jaratā* and *vaya*
- Accordint to *Sarvāstivādins* all *dhammā* (phenomena) exist forever - “*sarvaṃ asti*”. *Dhammās* means five aggregates. To prove that everlasting existence, they gave a simile with a white cloth – if it is colored to a red cloth, the color completely changed, while the 'clothesness' remains. → every object has two qualities – shape and color (however, also hardness, temperature and all others could be mentioned ... but they are not mentioned.)
- Another simile is with mango – a seed, after being sown, it becomes a plant, then a tree and finally there are mangos. The shape and color changed, but the 'mangoness' remains.
- Therefore, though the things in the world change, their character, something remains. And from that is conceivable, that even the five aggregates remain – while the color and shape of person changes, the five aggregates don't change.
- Another problem was with next life. While we die, we keep the body in this world. According to *Theravāda*, only *viññāṇa* goes to the next life (while changing). However, according to *Sarvāstivāda* it is all the five aggregates that go to the next life.
- There are two kinds of *Brahma* world – *rūpāvacara* and *arūpāvacara*. The *rūpāvacara* is containing *rūpa* (matter, form), however *arūpāvacara* was supposed not to contain any form. According to *Sautrāntikas*, *rūpāvacara* is world where is only form and *arūpāvacara* is the world where there is no matter, only mind. According to *Sarvāstivāda*, in both *rūpāvacara* and *arūpāvacara* there is mind and form, both.
- 1. *Atīta Bhāva* (pastness), 2. *Paccupanna Bhāva* (presentness), *Anāgata Bhāva* (futureness). *Theravādins* asked whether there is any difference between *aīta bhāva* and *anāgata bhāva*. *Sarvāstivādins* accepted that the *aīta bhāva* and *anāgata bhāva* are different in shape and color, but the five aggregates would be same.

The group of *Theravādins* (*Sthaviravādins*) was subdivided into eleven or more sects of which *Sarvāstivāda* became prominent. *Sarvāstivāda* was a *Theravāda* (*Hīnayāna*) school with its *piṭakas* in Sanskrit. The doctrines of this school were subjected to vehement criticism by *Mahāyāna* philosophers including **Nāgārjuna**, **Asaṅga**, **Āryadeva** and others who upheld 'non-realism' (*suññatā*) or 'idealism' (*viññāṇavāda*, *viññaptimātrata*).

- *Suññatā* of *Mahāyāna* is not a mere emptiness – according to it all things are dependent on other things, all things are relative. As everything is relative, dependent on other phenomena, in reality, if we take them independently, we would find out that there is nothing. There is nothing independent. Thus *suññatā* simply means interdependence.
- According to *Sarvāstivādins*, there are certain smallest particles that constitute the world, called 'atoms' (*paramāṇu*). There would be seven subatoms that, while they are combined, they would be an atom.
- I (**Czech Sarana**) said, that similar to that theory of atoms of *Sarvāstivādins* was the European theory of atoms that was developed by **Demokritus** 5th century BC.

The *Sarvāstivādins* adopted grammatical Sanskrit (and not 'mixed Sanskrit') as the medium of their literature and they possessed a complete canon in three divisions: *Sūtra*, *Vinaya* and *Abhidharma*. The subdivisions of these three *piṭakās* were also substantially same as those in Pāli.

The principle point of difference between the *Sarvāstivādins* and *Theravādins* is that they maintain the existence of five aggregates (*dhammās*) as the subtlest states at all times, subtlest states at all times, whether in the past, present or future while the *Theravādins* denied any such existence. The *Sarvāstivādins* accepted the fundamental creeds of Buddhism, such as *anattā* and *aniccā*. The contention of *anatta* and *anicca* is that the beings and objects constituted out of the *dhammās* at a particular time are subject to disintegration but not the *dhammās* themselves. These *dhammās* always exist in their subtlest states, for instance, *vedanā* may be *kusala*, *akusala* or *avyākṛta* (in Pāli *avyākata*) at a particular time and place, but it exists at all times.

Evolution of *Sarvāstivāda* Tradition in the perspective of the *Sarvāstivāda* Tradition itself (lectured by ven. Dhammaratana) 24th of March, 2011

(Read: “*The Spread of Buddhism and Buddhist Schools*” - by **Dutt**)

At present Buddhism has two principal divisions, namely *Hīnayāna* and *Mahāyāna*. *Hīnayāna* is subdivided into two as *Vaibhāṣika* and *Sautrāntika*. *Mahāyāna* tradition is subdivided into *Mādhyamika* and *Yogācāra*. *Vaibhāṣika* was formerly known as *Sarvāstivāda*. *Sarvāstivāda* was called *Vaibhāṣika*, because it was based upon “*Vayobhāṣa-Śāstrā*.” These texts were compiled at the Council of **Kaṇiṣka I**. According to the Tibetan works there were 18 schools, out of which four are original ones:

- | | |
|-------------------------------|--------------------------|
| 1. <i>Ārya-Sarvāstivādins</i> | 3. <i>Ārya-Sammitiya</i> |
| 2. <i>Mahāsaṅghika</i> | 4. <i>Ārya-Sthavira</i> |

- However, according to *Theravāda* (*Sthaviravāda*) sources the *Sarvāstivāda*, *Sautrāntika*, *Vibhajjavāda* and *Sammitiya*. While *Theravāda* claims that all its texts were taught by **the Buddha** Himself, *Sthaviravādins* were not afraid to admit that it was given by **the Buddha's** disciples, by monks.

However, according to them, the most earliest/primitive school was *Sthaviravāda*. Their doctrines have been fully preserved in the Pāli literature. The school that can claim priority in age and preservation of originality next to *Sthaviravāda* is *Sarvāstivāda*. The *Sarvāstivāda* literature is vast, but it is in manuscripts, some of which are in the Buddhist Sanskrit and the rest in Chinese and Tibetan. The two schools mentioned above were associated with the names of two great emperors – **Asoka** and **Kaṇiṣka**. The principal seat of *Theravāda* was Magadha, the principal seat of *Sarvāstivāda* was Kashmir.

According to the Chinese traveler **Yuan Chuang**, about 400 years after the death of **the Buddha** there was held a Council - the king was interested to learn the truths of Buddhism. But he was perplexed by the variant interpretations given as **the Buddha's** teachings by the monks. Considering the situation there was held a council with view to record the different interpretations. In the council **ven. Pārśava** was selected as the head and they selected Kashmir as the place of meeting. 500 *Arahants* were called out for membership, the *Sarvāstivādins* forming the

majority. The president of the meeting was **Vasumitra**, also a *Sarvāstivādin*. He believed in the realism of material existence in the past, present and future.

During the Council the *Vibhāṣās* (Commentaries) were compiled, being the opinions of different schools on *Sutta*, *Vinaya* and *Abhidhamma*. *Upadeśa-Sūtra* (on *Sutta*), *Vidyā-Vibhāṣa* (on *Vinaya*) and *Abhidharma-Vibhāṣa-Śāstra* (on *Abhidhamma*). However, as the decisions of the disputed points, rested on the president, the accepted version should naturally be, in most cases, that of the *Sarvāstivādins*. It was for this reason, that *Vibhāṣā* denoted the literature of *Sarvāstivādins* and especially the *Abhidharma* commentaries and the appreciation of *Vaibhāṣika* was given to them by the authors/writers.

With the spread of Buddhism into *Kashmir* by the first Buddhist missionary *Majjhantika* sent by **Asoka** under the advice of **Moggaliputtatissa Thera**, the *Sarvāstivādins* thought it advisable to arrange dispute/debate *Theravāda* representatives in *Kashmir* in view of it growing as a center of *Sarvāstivāda*.

Yuan Chwang also tells us that **Asoka** not only sent Buddhist monks but also built monasteries at that place. Now, as a school of Buddhism planted here it came from *Pāṭaliputta* (near *Kashmir*) with the growing importance of the place as a center of Buddhism, other schools also made their way to *Kashmir*. It is not unlikely that the *Sarvāstivādins*, owing to their closer connection with the *Theravādins*, would follow next. But it should be remembered, that the *Sarvāstivāda* school of **Kaṇiṣka's** time brought in further changes in the doctrine, for which it has been distinguished from the older school by being named as *Ārya-Sarvāstivāda*. The original *Sarvāstivāda* school had its birth before **Asoka's** council (3rd century BC). The school does not seem to have gained much importance at this time or a century later. Approximately during the beginning of Christian era it came to be recognized as one of the principal schools not only in *Kashmir* and *Gandhāra*, but also in central India.

***Sarvāstivāda* Doctrine and doctrinal disputes (lectured by ven. Dhammaratana) 31st of March, 2011**

The group of *Theravādins* (*Sthaviravādins*) was subdivided into eleven or more sects of which *Sarvāstivāda* became prominent. *Sarvāstivāda* was a *Hīnayāna* school with its *piṭakas* in Sanskrit. The doctrines of this school were subjected to vehement (of lot effort) criticism by *Mahāyāna* philosophers such as **Nāgarjuna**, **Asaṅga**, **Āryadeva** and others who upheld 'non-realism' (*śūnyatāvāda* / *suññatāvāda*) or 'idealism' (*vijñaptimātratā* / *viññattimattatā*).

The principal point of difference between the schools is that the *Sarvāstivādins* maintained that the existence of five *dharmās* is the subtlest.

The doctrinal disputes are discussed in *Kathāvatthupparakaṇa*. The text presents the arguments of the *Sarvāstivādins* and the *Theravādins*. The *Sarvāstivādins* maintain that all the *dharmās* exist but not always and everywhere and in the sense of form. In reply to the question whether *khandhās*, which are all different by nature, exist uncombined, *Sarvāstivādins* answered in the negative. However, this gives an opportunity to the *Theravādins* to show the fallacy that if all exist, then *micchā diṭṭhi* (wrong view) and *sammā diṭṭhi* (right view) should exist together. Then, again, by equating the past and the future with the present, the *Theravādins* show that if the past and the future exist, then their existence should be predicable in the same way as in the present. The *Sarvāstivādins* denied this argument saying, that the past and the future exist, but not exactly in the same form as one would speak of the present (as one would show/maintain in correspondence to present).

- They would ask to take a white cloth. If it is colored to red, and later to black, we can see, that the color changed, however, the 'clothness' remained. Another simile would be the mango seed, which would later on change to a plant and even later on to a tree. The only thing that did not change here, is the 'mangoness'. Thus *Sarvāstivādins* maintained, that the five aggregates exist, but not always and not everywhere.
- They were asked, whether the aggregates can exist separately. *Sarvāstivādins* said “no” - thus they maintain, that they cannot exist separately. However, at the time of death, we see, that *rūpa* does not go to next life. Then *Theravādins* showed the fallacy, that if all exists, then *micchā diṭṭhi* and *sammā diṭṭhi* have to exist together. If things (*dharmās*) exist forever, they should be predictable in the past and in the future as in the present. *Sarvāstivādins* claimed, that past and future would exist, though not exactly in the same form.

The *Theravādins* recurred/returned to the second argument, saying let “the present material aggregate” (*paccupanna rūpa*) be treated as one inseparable object. Now, after some time has elapsed, this material aggregate

becomes the past and gives up its 'presentness' (*paccupannabhāva*). With this argument *Sarvāstivādins* agreed. And the *Sarvāstivādins* denied, that the material aggregate also gives up its materiality (*rūpabhāva*). They are reasoning thus: “Let the piece of white cloth be regarded as one inseparable object. Now, when this cloth is colored, it gives up its whiteness. Again, *Sarvāstivādins* questioned: “Does it give up its clothiness (like *rūpabhāva* as in the former case)?” The *Theravādins* follow up this argument of *Sarvāstivādins* by pure logic (*suddhikanaya*) saying that if the material aggregate does not give up its materiality (*rūpabhāva*), then *rūpa* becomes permanent, eternally existing like *Nibbāna*. In this regard *Sarvāstivādins* mention, that *rūpabhāva* is different from *nibbānabhāva*.

The next question put by the *Theravādins* was whether the past gives up its 'pastness' (*atītabhāva*) – the *Sarvāstivādins* answered in the negative, but were careful to note that when they would say, that *atītabhāva* exists, they mean, that 'futureness'/'futurity' (*anāgatabhāva*) and 'presentness' (*paccupannabhāva*) do not exist. Similarly, when they predicate existence of *anāgatabhāva* they mean *atītabhāva* and *paccupannabhāva* do not exist like *anāgatabhāva*. This general statement is then applied to the each of the *khandhās*.

- I (**ven. Czech Saraṇa**) explained, that the idea of *Sarvāstivādins* cannot be accepted. Regarding the simile of the cloth – the cloth may be white, red or black, there the clothiness is maintained, but where is the clothiness after burning the cloth? The clothiness disappears. The seed, while growing, changes so completely, that there is almost nothing from the seed. The plant takes water and nutrition from the soil and from sun. Thus the plant is very different. If I break a chair, use one part for roof and the other part for table, there will be no chairness. Thus there is nothing what would remain in the things. The “ness”, whether clothiness, mangoness are concepts made by human, but they are not real, they are only illusion.
- Another idea that I (**ven. Czech Saraṇa**) have presented is, that *Sarvāstivāda* (*Sabbatthivāda* in Pāli) would be applicable only for the world in its entirety, where everything, though exists, it is subjected to constant change. According to science, though all things are subjected to change, the energy cannot disappear. Energy can change into matter, it can change into another kind of energy, but always there is the same amount of energy. The world is a great aggregate, cluster of many various things, which are interdependent. This interdependence (*paṭiccasamuppāda*) is a character of whole the world in its entirety. While the world can be seen, as !objectively! existing, nothing in the world may be separated, because as separated there is nothing. Everything is dependent on the other things, nothing can be separated and assigned a sole existence. Thus even though each thing has its particular history, the history is interconnected with histories of other things. Therefore, *Sarvāstivādins'* idea may be correct, but only in the *lokika* perception of the world, and only in the perspective of the world in its entirety.

The *Sarvāstivādins* admit impermanence (*anityatā / aniccatā*) of the constituents, but they contend, that the *dharmās* (*bhāvā*) of the past are transmitted into the present, likewise the *dharmās* of the future are latent/invisible/hidden in the present. This may be illustrated by citing the example of a sweet mango. The 'past mango' seed transmits into the present its 'mangoness', if not the 'sweetness'. And similarly, the 'future mango' receives its 'mangoness' from the present. The mango-seed can never produce any other fruit, though there may be a change in the quality, shape and color of the mango. The *Sarvāstivādins* speak of a being in the same way. According to them, a being is composed of five *dhammās*, not five *khandhās*. Such as *citta* (mind), *cetasika* (mental states/elements), *rūpa*, *visamprayukta saṅkhāra* (states dependent on mind) and *asaṃskṛta saṅkhāra* (unconstituted states – not dependent on dependent origination). The five *dharmās* persist/preserve a being, the present being, the resultant of the past and potential of the future.

***Pudgalavāda, Sammītiya A* (lectured by ven. Dhammaratana) 28th of April, 2011**

- They believe that there is a *pudgala* besides the five aggregates: *rūpa*, *vedanā*, *saññā*, *saṅkhāra* and *viññāna*. The problem is, while the five aggregates cannot move to next life, *kamma* should be able to transmigrate to next life. Apart from the five aggregates there is a *pudgala*. *Theravāda* and *Sarvāstivāda* rejected the *pudgala* because it is a concept of soul (*attā*, *ātman*).
- As **the Buddha** said:

“*Ekapuggalo, bhikkhave, loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya*

atthāya hitāya sukhāya devamanussānaṃ. Katamo ekapuggalo? Tathāgato arahaṃ sammāsambuddho. Ayaṃ kho, bhikkhave, ekapuggalo loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna’nti.

(*Āṅguttara Nikāya – Ekanipātapāli – 13. Ekapuggalavaggo*)

or

“*Sa sattakkhattumparamaṃ, sandhāvitvāna puggalo;*

Dukkassantakaro hoti, sabbasaṃyojanakkhayā’nti.

(*Samyutta Nikāya – Nidānavaggaṃ – 4. Anamataggasaṃyuttaṃ – 10. Puggalasuttaṃ*)

- If a person can become *Sotāpanna* and as such is seven life *Sotāpanna*, how is the fact of being *Sotāpanna* maintained through the seven lives, how does it transmigrates to next lives? Therefore, it was thought that it is the *pudgala*, who keeps that trait.

“*Katamo ca, bhikkhave, bhārahāro? Puggalo tissa vacanīyaṃ. Yvāyaṃ āyasmā evaṃnāmo evaṃgotto; ayaṃ vuccati, bhikkhave, bhārahāro.*”

Like the *Sarvāstivādins*, the *Sammītiyas* also differed in many doctrinal points from the *Theravādins* and other sects. These have been discussed in the *Kathāvatthu* and mentioned in treatises on sects written by **Bhavya Vasumitra** and **Vinīta**. The *Pudgalavāda* gave a rude shock to the other sectarian teachers. They regarded it as almost heretical, as a negation of the *anātmavāda* of **the Buddha**. And it was bitterly criticized by many writers like **Vasubandhu** and **Śāntarakṣita**. *Sammītiya Vātsīputrīyās* stated that **the Buddha** admitted that the existence of an impermanent soul is quite different from the *Upaniṣadic* concept of eternal and changeless concept of soul. According to the *Upaniṣadic* teaching the soul continues unchanged through all the existences of a being unless and until it attained full emancipation and merged in the *paramātman* or *brāhman*. Therefore, the *Sammītiyas* preferred to name their changing soul as *pudgala*, distinguishing it from the *anattā* doctrine of **the Buddha**.

- I (**ven. Czech Saraṇa**) mentioned, that *pudgala* is maybe *avijjā*. Like when we push a ball, it rolls after the pushing also. Thus when we try to meditate and we attain *Sotāpanna* it is like when we push the ball and the ball rolling itself is the *Avijjā* gradually disappearing throughout the seven lives. The *Avijjā* is maintained through the *Samāsāra*. According to *Sammītiyās* the *pudgala* can do good deeds and bad deeds as well. The same way beings do *kusala akusala, puñña pāpa* through *avijjā*, thus they make *kamma*. An *Arahant* is free from *avijjā* and still does good deeds – but here no *kamma* is created, it is done through *kiriya citta*. The problem is, that according to the *Sammītiyas* the *pudgala* exists until the *Parinibbāna*, while *avijjā* actually exists until *Arahanthood*. I would say, that the *pudgala* a.k.a. *avijjā* continues to influence the person even after *Arahanthood* just until the *Parinibbāna*. But in this case it is only the remnants of the influence that had been caused before the attainment of *Arahanthood*. That is why one after becoming an *Arahant* still experiences the *vipāka* of *kamma* that he/she committed before *Arahanthood* and still has the five aggregates (*pañcakkhandha*) though he/she is not going to be born again after the final death (*parinibbāna*).

In *Kathāvatthu* the view of the *Sammītiyās* is given thus: The *Pudgalavādins* rely on the following words of **the Buddha**: »*Atthi puggalo attha hitāya paṭipanno.*« - “There is a person, who exerts for his own good.”

»*Ekapuggalo, bhikkhave, loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.*« - “There appears a person who is reborn for the good and happiness of many, for showing compassion to the world of beings.” Basing on such words of **the Buddha**, the *Sammītiyās* state “*pudgala* of the above mentioned passages is something positive.” This *pudgala* is neither mirage nor hearsay. It is neither the unconstituted reality like *Nibbāna* or *ākāsa* nor a constituent or *rūpa, vedanā, saññā, saṅkhārā, viññāna*. It is not real in the highest sense, *paramattha*. It is not something apart from the constituents (*khandhās*) of a being. It is not possible to establish a relation between *pudgala* and the *khandhās* like that between the container and the contained.

Though it possesses all the characteristics of the *khandhās* it is neither of them, neither like them – caused and conditioned (*sahetu sapaccaya*), nor is it like *Nibbāna*, uncaused and unconditioned (*ahetu apaccaya*).

Pudgala is neither constituted (*sankhāta, sanskrta*) nor unconstituted (*asankhāta, asanskrta*). Though it is different from the constituents, it possesses certain characteristics of a constituted being, such as happiness and

unhappiness.

It has certain aspects of the unconstituted inasmuch as it is not subject to birth, old age and death. It ceases only when the individual attains final emancipation (*Nibbāna*).

Pudgalavāda, Sammītiya B (lectured by ven. Dhammaratana) 5th of May, 2011

In the *Abhidhamma Kośa* the differences between *skhandha* and *pudgala* are explained with the simile of fire and fuel. Fire exists as long as its fuel lasts. Thus the *pudgala* exists as long as there are the constituents. However, fire is different from fuel inasmuch as fire has the power of burning an object. Though the fire has the power of burning an object the fuel itself does not have such a power. On the other hand, the fire and fuel are coexistent. The fuel is a support for the fire just as one is not wholly different from the other, because fuel is not fuel is not wholly devoid of fiery element. In the same way *pudgala* stands in relation to the constituents of a being.

- There is a problem with my *pudgala-avijjā* theory, which is that if we take the *avijjā*, it disappears at the moment of *arahanthood*. However, *pudgalavādins* teach that *pudgala* disappears with attaining *Parinibbāna*, it is there after *arahanthood*. While *skhandha* can be fuel for fire or *pudgala*, in my theory it is *avijjā* which is the fuel and *skhandha* which are the fire – because with attainment of *arahanthood* the continuous process of creating new *skandha* (*avijjā*) is destroyed. The problem is, that if *skhandha* is the fuel, or the cause, then to attain *Nibbāna* we would have to kill the five *skhandha*, which would mean that we cannot attain *saupadisesanibbānadhātu*, the *Nibbāna* which is before death, without need of death. **The Buddha** taught, that to attain *Nibbāna* means to uproot the tree, that means to remove the cause for growing – which we can well describe with the simile with the fire and fuel. Thus I claim, that *Pudgalavādins* made a mistake thinking, that it is *skhandha* which is fuel, because it must be *pudgala* (*avijjā*) that is the fuel. If that is so, by eradicating *avijjā* we may attain *Nibbāna* even before death (because *skhandha* are the effect of previous *avijjā*).

The *Sammītiyās* quote the *Bhārahāra Sutta* and explain, that burden (*bhāra*) refers to the constituents (*skhandha*), while the carrier (*hāra*) is the *pudgala*, unloading the burden is affected by the cessation of attachment, desire and hatred. This *pudgala* bears a name, belongs to a family, is the enjoyer of happiness and unhappiness.

- If we do good deeds, the *kamma* goes to *pudgala*, not to *skhandha*. Thus it is *pudgala* which is *hāra* and *skhandha* which is *bhāra*. Unloading of the burden means, that *pudgala* should be unloaded, that happens with the cessation of desire. This proves, that my theory is correct and they have a flaw in their teaching. The *pudgala* is the cause, it is the fuel, and therefore first we must eradicate *pudgala* with which the *skhandhas* cease. However, they say, that *skhandhas* are fuel and *pudgala* is the fire, which is clearly contradictory to the statement, that first we should remove *pudgala* to attain *Nibbāna*. It seems that the main reason for the flaw in their theory is, that they believe, that there can be fire (which they compare to *pudgala*) without fuel (which they compare to *skhandha*). It is inconceivable, that there would be a fire without fuel. There is no fire in the world, which is without fuel.

In discussing the *Bhārahāra Sutta*, **Śāntarakṣita** and **Kamalaśīla** state that **the Buddha** used the word *pudgala* as a mere concept (*prajñapti*). He did not state expressly, that it was non-existent. Nobody inquired of its real nature. He meant the aggregation of five constituents and to those collectively he referred as *pudgala*.

- I mentioned, that in *Anguttara Nikāya* in *Dukanipātapāli*, *Paṭhamapaṇṇāsaka*, *Bālavagga*, there is an important *gāthā* - »*Dveme, bhikkhave, tathāgataṃ abbhācikkhanti. Katame dve? Yo ca neyyatthaṃ suttantaṃ nītatthaṃ suttantoti dīpeti, yo ca nītatthaṃ suttantaṃ neyyatthaṃ suttantoti dīpeti. Ime kho, bhikkhave, dve tathāgataṃ abbhācikkhanti*’*ti.*« - There are two ways to blame **the Buddha**, to explain his ultimate truth (*nītattha*) as conventional truth (*neyyattha*) and otherwise.

This *pudgala* is not subject to origin and decay. Further, it has no past, present and future. It is neither eternal nor non-eternal. It is inexplicable and indeterminable. It is not included in the constituents, but appears only when all the constituents are present.

In the *Kathāvatthu* it is stated that the *Sammītiyās* point out that the *pudgala* has a material form in the world of men and gods. The gods, who have got material bodies, are called *rūpāvacara brahmās*. The gods, who are without any material form – they are called *arūpāvacara brahmās*.

- According to early Buddhist teaching, all beings must have both *nāma-rūpa* (mind & body). Thus in the *arūpāvacara brahmaloka* there must be also a kind of *rūpa*, however subtle it may be. (But there is again a small problem, because if there is whatever *rūpa*, then it would be strange, that **the Buddha** was not able to communicate with those beings. Thus it seems, that there is a contradiction in *Tipiṭaka*.)

Sammītiyās state that the *pudgala* corresponds with the entity called 'a being' (*sattva*) and also to the vital force (*jīva*) of a living being. However, at the same time it is neither identical with, nor different from, the body (*kāya*). **The Buddha** rejected both the views of identity as well as the difference from vital force and body: »*Taṃ jīvaṃ taṃ sarīraṃ*.« and »*Aññaṃ jīvaṃ aññaṃ sarīraṃ*.«

- We may doubt it as **the Buddha** said, that it is *āyusmācaviññānaṃ* – the life, temperature and consciousness leave the body at death. However, on one occasion **the Buddha** went with his monks and pointed to a passed away monk who attained *Arahanthood* and a cloud above him saying, that the cloud is **Māra** searching for *viññāna* – that would say, that there is a contradiction, because on one place **the Buddha** says there is no *viññāna* after death and on the other occasion He claims otherwise. However, the teacher **ven. Dhammaratana** says, that the *viññāna* in the passed away monk's case was actually *sammūti* statement, not mentioning *viññāna* as a constituent, but mentioning it as a means to name the occurrence in a comprehensible way.

Pudgalavāda, Sammītiya (lectured by ven. Dhammaratana) 12th of May, 2011

Sammītiyās rely on another statement made frequently by **the Buddha**, that a monk, while practicing mindfulness, remains always aware of what is happening within his body - »*So kāye kāyānupassī viharati*.« In this statement **the Buddha** uses the word 'so', meaning 'he'. It is the “*puggala*”, which watches the contents and movements of his body. According to *Sammītiyās* this 'so' is not a mere concept (*paññatti, pragñapti*). It refers to actual *pudgala* (*puggala*).

- Because the 'he' can see what is happening in the body. According to them, there are two things – *puggala* and *pañcakkhandha*, that is why one can watch oneself, that is why *kāyānupassanā, cittānupassanā* etc. are possible. However, I (**ven. Czech Saraṇa**) mentioned, that according to **Ajān Brahmavaṃso**, who himself tried to see “who is the watcher of mind”, he realized that the mind is very quickly changing. According to him, when we watch our mind, we actually look in the previous moments of the mind. Thus our mind works like a computer – computer also has only one processor, thus only one “brain”. The computer can check itself by retrospection – it will look in the past events. The same way we, when we watch our mind, we only look back in time what happened in the mind. The mind is so quick, that we think that we watch our mind working in present, however, we watch our mind retrospectively, that means looking backwards in time. This process may happen many times in extremely short times, so that undeveloped mind may be deluded to think, that it watches itself at the same time. Thus *Sammītiyās* through not developing meditation did not see, that mind watches itself, though introspectively, and through not seeing the reality they tried to justify the concept of *puggala*.

The *Sammītiya* now take up the problem of transmigration. They held that *puggala*” passes from one existence to another. But the *puggala* of two existences is neither the same nor different. The reason aduced by them is, that the person who has attained the *Sotāpatti* stage, continues to be *Sotāpanna* in his future existences. A *Sotāpanna* man may be reborn as a *Sotāpanna* god. There the *Sotāpannahood* remains. Thus the *Sotāpanna* remains unchanged though the constituents of his body have changed from those of a man to those of a god. The transition of *Sotāpannahood* from one existence to another cannot take place unless the existence and the continuity of *puggala* are admitted. In support of this view the *Sammītiyas* rely on the following utterances of **the Buddha**:

»*Yadidaṃ cattāri purisayugāni, aṭṭha purisa puggalā*.« - “There are four pairs of persons, eight persons.” (*Dīgha Nikāya – Mahāparinibbāna Sutta*)

»*Sa sattakkhattuṃ paramaṃ, sandhāvītvāna puggalo; Dukkhasantakaro hoti, sabbasaṃyojanakkhayā*’’ti.« (*Khuddaka Nikāya - Itivuttaka – 1. Ekakanipāto – 3. Tatiyavaggo - 4. Aṭṭhipuñja Sutta*) “A *Sotāpanna* has to be reborn seven times at the most to attain full emancipation.” Here, *sandhāvītvāna puggalo* means the transmigration of soul.

»Anamataggoyam [anamataggāyam (pī. ka.)] bhikkhave, saṃsāro. Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ.« “The cycle of existence of a being is without a beginning which is not apparent to beings immersed in desires.” (*Samyutta Nikāya – Nidānavaggaṃ – 4. Anamatagga Samyuttaṃ – 1. Paṭhamavagga - 1. Tinakaṭṭha Sutta*) The *Sammītiyās* picked up the words *saṃsāra* and *satta* and they deduced therefrom that **the Buddha** admitted the transmigration of soul of beings.

“*Pubbenivāsānusatiñāna*” - regarding this *ñāna Sammītiyas* stated, that memory of past existences is not possible for the constituents, because in every moment the constituents change. Therefore, *Sammītiyās* add, that admission of memory implies the existence of *puggala*.

- As far as *Theravāda* concept is concerned, it is believed that memory comes with thinking – thinking is one stream where each moment are closely connected, which allows for memory (probably allowing the tracing back though each moment in the past). According to psychologists, there are three kinds of consciousness – consciousness, subconsciousness and unconsciousness. By suppressing consciousness we may activate subconsciousness and by suppressing subconsciousness we may activate unconsciousness. That unconsciousness may be the source of memory of past lives. One may compare unconsciousness to *nevasaññānasaññā*, but I would argue that it is a hasty conclusion.

The *Sammītiyanikāyaśāstra* mentions and discusses all possible views of *puggala*.

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|---|---|
| 1. There is no real self | 5. Self is eternal (<i>sassata</i>) |
| 2. The self is indeterminable (<i>avyākata, avyākṛta</i>) | 6. Self is not eternal and impermanent |
| 3. The five constituents and the self are identical | 7. Self is actually existent though not eternal |
| 4. Five constituents and the self are different | |

Of these views the last is held by the *Sammītiyās*. In this text non-*Sammītiya* views have been briefly stated. (The view no. 4 is not accepted, because according to *Sammītiyās* the *puggala* is neither separated (different) from *pañcakkhandha* nor it is same as *pañcakkhandha*).

- At the exam we should write the quotations of *Sammītiyās* and the characteristics of *puggala*. We may also compare it to *Theravāda*.

Mahāsaṅghika School A (lectured by ven. Ilukkevela Dhammaratana) 26th of May, 2011

- *Atthadhammaniruttipaṭibhāna Arahants* were those, who could participate at the first Buddhist Council. No other monks could participate there. However, there were other monks who have heard other *Dhamma* preachings of the Buddha, but they were not allowed to participate in the *Theravāda* council. There was therefore another council, were *Arahants* together with non-*Arahants* participated, and that led to emergence of *Mahāsaṅghika* school.
- *Lokottaravādīns* were those, who believed that **the Buddha** was a supernatural being.

About a century after **the Buddha's** death, there was a great division in **the Buddha's** order. The 'conservative' and 'liberal'.¹³ The hierarchic and the democratic were the names given to those two divisions. It is in this division, that the germs are traceable with regards to the *Mahāyāna* doctrines and the *Hīnayāna* schools. The details about this schism are found in the Ceylon chronicles, such as *Mahāvamsa* as well as in *Pāli Vinaya* texts and Buddhist Sanskrit works. Further, the *Kathāvatthu* of **Moggaliputtatissa Thera** states the division of the schools. According to the facts found in the *Cūlavagga Pāli*, the ten rules of discipline, caused the conflict between *Theravāda* and *Mahāsaṅghika*. Traditionally there are controversies with regards to the ten points. However, *Theravāda Vinaya* texts introduce the following ten points:¹⁴

- | | | |
|---------------------------|--------------------------|-------------------------------|
| 1. <i>Sīṅgiloṅakappo,</i> | 5. <i>Anumatikappo,</i> | 9. <i>Adasakaṃ nisīdanam,</i> |
| 2. <i>Dvaṅgulakappo,</i> | 6. <i>Āciṅṅakappo,</i> | 10. <i>Jātarūparajatanti.</i> |
| 3. <i>Gāmantarakappo,</i> | 7. <i>Amathitakappo,</i> | |
| 4. <i>Āvāsakappo,</i> | 8. <i>Jaḷogim pātum,</i> | |

¹³ This is an idea of **N. Dutt**.

¹⁴ Mentioned in *Vinaya Piṭaka – Cūlavaggaṃ – 12. Sattasatikakkhandhakaṃ – 1. Paṭhamabhāṇavāro*

The *Kathāvatthu*, which received its final shape at **Ashoka's** Council (the Third Buddhist Council), had been growing since the holding of the council at *Vesālī* (the Second Buddhist Council). The text attributes a few differences in canons to the *Mahāsaṃghika* school. **Bhavya, Vasumitra, Vinītadeva** and **Tārānāta** trace the origin of the school. There are **Mahādeva's** five articles of faith:

1. An *Arahant* may commit a sin under unconscious temptation.
 2. One may be an *Arahant* and not know it.
 3. An *Arahant* may have doubts on matters of doctrine.
 4. One cannot attain *Arahantship* without the help of the teacher.
 5. The noble way may begin with a shout/an exclamation.
- It is conceivable, that these articles are based on *Tiṭṭaka* and *Aṭṭhakathā* of *Theravāda* tradition. However, the first article does not tally with the *Aṭṭhakathā* story where a woman decides to have sex with a deep sleeping *Arahant* and during it she wonders that no emission of semen happens.

The first four of the above mentioned articles of faith have been found in *Kathāvatthu*. **Prof. Poussin**, after examining the works of **Bhavya, Vasumitra** and others sums up the issue with five articles thus: “Several traditions indicate, that there was a council concerning the five points and that this controversy was the origin of the *Mahāsaṃghika* sect.”

- Therefore we may think, that *Mahāsaṃghika* arose due to the five articles, not due to the ten unlawful points.

Yuan Chwang believes, that **Mahādeva** enunciated five dogmas (the above mentioned five articles), which formed the subject of bitter controversy among the *Bhikkhus*. **Mahādeva** also criticized the fact, that the *Arahants* at the First Buddhist Council could not even recognize what are the 'major' and 'minor' rules, which led to their decision to keep all the rules, though they, as **the Buddha** said, didn't have to.

At the Second Buddhist Council *Arahants* voted against the five dogmas (articles), while inferior brethren sided with **Mahādeva**.

- There is a theory, that while four of the five points were mentioned in the *Tiṭṭaka* and commentaries, the *Arahants* rejected them because they didn't know that they are mentioned in their scriptures. There is a theory, that the *Arahants* were less erudite than the *Mahāsaṃghika*.

Regarding the ten points of the rules of discipline and the five dogmas of **Mahādeva** the Chinese traveler goes very far to prove that a schism did happen in the Buddhist order/church at or around the time of the Second Buddhist Council. The agreement between the **Vasumitra's** work and the *Kathāvatthu* with regards to the essential tenets of the *Mahāsaṃghika* school proves beyond doubt, that the school existed before the time of composition of *Kathāvatthu* or around the time of the Second Buddhist Council.¹⁵

***Mahāsaṃghika* School B (lectured by ven. Ilukkevela Dhammaratana) 2nd of June, 2011**

In the Ceylon chronicles and various versions of *Vinaya* state, *Mahāsaṃghikās* appeared as a result of the (unlawful) ten points of the discipline, while in the Tibetan and Chinese versions of later Buddhist Sanskrit books state that *Mahāsaṃghika* school appeared because of **Mahādeva's** 'five articles of faith'. Accordingly, some words state the rules of discipline, while the other words state the doctrinal disputes.

In the course of time *Brāhmaṇas* came and embraced Buddhism, and finally became the followers. According to the findings, **Mahādeva's** followers are mostly *Brahmins*. Therefore, the logical propositions were used by them. As a result of that *Mahāsaṃghikās* found a justification for their contact by using logical statements. The final results of them was, that they could find a force of the body (they tried to examine Buddhist teachings according to logical thinking). The first to begin the campaign against the tendencies of *Arahants* came naturally from the monks belonging to the democratic spirit, *Vajjiyans*. It was decided by the orthodox *Arahants* to make their decision at a council. According to the procedure, only the *Arahants* could be present at the council, while the non-*Arahants* could not. When by application of this method of decision, the new party was outvoted, the later rejected the decision of the majority and convened another council called *Mahāsaṅgīti*. It is called *Mahāsaṅgīti* because it included both the

¹⁵ This is also mentioned in “*Early History of the Spread of Buddhism and the Buddhist Schools*” by **N. Dutt**.

Arahants and non-*Arahants*. After the council they themselves took the name *Mahāsaṅghika*.

Mahāsaṅghikās revised the *Dhamma* and *Vinaya* in their own way. The revised collections were known as *Ācariyavāda* as distinguished from the *Theravāda* of the First Buddhist Council. *Dīpavaṃsa* says, that the *Mahāsaṅghikās* did not stop after changing the *Vinaya* rules. They went further by laying down for themselves new doctrines contrary to the established ones. They recited for their purposes the *sūtras* and *Vinaya*, they made alterations in the texts and their arrangements and interpretations.

- There are four kinds of teachings, that can be accepted as **the Buddha's** words – *sutta*, *suttānuloma*, *ācariyavāda*, *attanomati*. In *Parinibbāna Sutta* there are other four kinds of teaching – *Buddhāpadesa*, *Saṅghāpadesa*, *Sambahulatherāpadesa*, *Ekatherāpadesa*. They are not contradicting each other.

They also replaced portions of the text by others according to their liking and even rejected certain parts of the canon though they have been accepted according to the tradition of **Mahā Kassapa's** council. They refused *Parivāra* and *Abhidhamma Pakaraṇa*, *Paṭisambhidā*, *Niddesa* and *Jātaka*.

Mahāsaṅghikās divided their canon into five parts: 1. *Sūtra*, 2. *Vinaya*, 3. *Abhidhamma*, 4. *Miscellaneous*, 5. *Dhāraṇīs*. **Fa Hien** took away from Pātaliputra to China with the complete transcript of *Mahāsaṅghika Vinaya* in 414 AD and translated it into Chinese two years later. According to the **Yuan Chwang**, the *Vinaya* of the *Mahāsaṅghikās* was the same as the one rehearsed in the First Council (though today we must accept, that there are certain differences). The Pāli authorities also mentioned, that the difference between orthodox school and *Mahāsaṅghikās* lays only in the ten rules of discipline. At present, we have practically no information regarding the *Abhidharma* literature of *Mahāsaṅghikās*. The only work of the *Mahāsaṅghika* school now available is the *Mahāvastu*, partly in prose and partly in verse. The *Mahāvastu* is the *Vinaya* of the *Lokuttaravāda* school. *Lokuttaravāda* (*Lokottaravāda*) is a branch of *Mahāsaṅghika*. They depict the life of **the Buddha** according to *Lalitavistara* and the *Abhiniśkramaṇa Sūtra* of the other schools.

A comparative study of *Mahāvastu* with the Pāli *Vinaya* of the *Theravādins* shows the great doctrinal affinity existing between the two schools. One of the objects common to both treatises being the delineation of the early part of **the Buddha's** missionary carrier. The same discourses have been recorded in each, the difference lying only in linguistic garbs. These discourses embody the essence of **the Buddha's** teachings and faithfully preserved as they are in the *Vinaya* of the two schools. It is apparent, that *Mahāsaṅghikās* and the *Theravādins* had no different views regarding the most important portion of **the Buddha's** teachings. The discourses are based on the Four Noble Truths and their interpretations, the Eightfold Path leading to the emancipation; the absence of soul as a separate entity; the *kamma* being the motivating force in transmigration; the theory of *Paṭiccasamuppāda*; the method of imparting spiritual teachings by gradual stages commencing from the simple *dānakathaṃ silakathaṃ saggakathaṃ; kāmānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ, nekkhama ānisaṃsaṃ*¹⁶ and ending in the higher truths. 37 *bodhipakkhiyā dhammās* etc. However, the schools differed in their buddhological speculations.

Two Branches of the *Mahāsaṅghikās* (Lectured by ven. Ilukkevela Dhammaratana) 9th of June, 2011

The *Mahāsaṅghikās* migrated from Magadha into two streams – (1) towards the North and (2) the others towards the South. The Northern, rather, the North-Western section later became subdivided into five on account of minor doctrinal differences among them. The five branches are:

1. *Ekavyavahārikas*
2. *Kaukulikās/Kaurukullukās*
3. *Bahuśrutiyās*
4. *Prajñaptivādins*
5. *Lokuttaravādins*

Their offshoot, the *Lokuttaravādins*, developed lineages towards *Mahāyānism*, and in fact prepared the ground for the advent of the *Mahāyāna* school. **Buddhaghosa**, in his commentary on *Kathāvatthu*, distinguished *Mahāsaṅghikās* by the words »*ekacce mahāsaṅghikās*«¹⁷ implying thereby, that all *Mahāsaṅghikās* did not subscribe to the same doctrines. In the *Kathāvatthu*, the views discussed are mostly of the *Mahāsaṅghikās*, who migrated to South, settled down in Andhra Pradesh around *Amarāvātī* and *Dhānyakaṭaka*. They are subbranches concentrated at

16 Mentioned in *Dīgha Nikāya* (*Ambaṭṭha* and *Mahāpadāna suttas*), in *Majjhima Nikāya* (*Upāli* and *Brahmāyu suttas*) and in many other places throughout the *Tipiṭaka*.

17 *Ekacce* means 'some', 'certain', 'few'

Nāgārjunakoṇḍa, dwelling on the mountains around. These were (according to **ven. Moraṭuṇṇe Sāsana**):

1. *Pubbāseyyās/Uttaraseyyās*
2. *Aparāseliyās*
3. *Siddhattikās*
4. *Rājagirikās*
5. *Caityikās*

Ven. Buddhaghosa collectively designated them as the *Andhakās* (as they were in *Andhra Pradesh*).

Conception of the Buddha A

In the *Ariyapariyesanā Sutta* of *Majjhima Nikāya* is mentioned, that **the Buddha** attained omniscience and that He did not seek *Arahanthood*, He sought *Sammā Sambuddhahood* in order to propound, preach and promulgate hitherto (according to) unknown religious and philosophical views. He became a seer and visualized the highest truth, or the reality. As *Mahāsaṅghikas* claim, the truth was so deep and subtle that He was at first hesitant to preach the same to people at large as it would do more harm to them than good.¹⁸ **The Buddha** stated:

» <i>Sabbābhibhū sabbavidūhamasmi.</i> <i>Sabbesu dhammesu anupaditto,</i> <i>Ahaṃ hi arahā loke, ahaṃ satthā anuttaro,</i> <i>eko'mhi saammāsambuddho sītībhūto'smi nibbuto.</i> ¹⁹	“I am the all conquered, I am omniscient, I am untouched by all worldly objects, I am perfect in this world, I am teacher incomparable, I am the only enlightened, tranquilized and have extinguished everything.”
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Such utterances may well be the basis of the *Mahāsaṅghika* conception of **the Buddha**.

Conception of the Buddha B (lectured by ven. Ilukkevela Dhammaratana) 23rd of June, 2011

The *Theravādins* and *Sarvāstivādins* along with their off-shoots conceived of **Buddha** as a human being, who attained perfection or enlightenment (Buddhahood) and became omniscient at *Bodhgaya*. The *Mahāsaṅghikās* did not subscribe to this view as they contended, that how could one, who was the best of all divine beings, in merit and knowledge, in His existence just prior to His birth as **prince Siddhattha**, become an ordinary human being.

- According to *Dhajagga Paritta* and *Suriya Sutta* there are certain possibilities to gain **the Buddha's** protection just by reciting those *suttas*. Thus there may be a conclusion (as *Mahāsaṅghikas* claim), that **the Buddha** was a supernatural being.

The *Mahāsaṅghikās*, therefore, attributed to **Gotama Buddha**, not only supra-mundane existence, but also all perfections and omniscience from His so-called birth in the womb of **queen Maya** and not from His attainment of *Bodhi* at *Bodhgaya*. The *Mahāsaṅghikās* and their off-shoots, specifically the following:

1. Buddha's body is entirely supra-mundane (*lokottara*), the vocal, physical and mental actions are dissociated from impurities. The body has nothing worldly (*lokika*).
2. His material body is unlimited as a result of His unlimited past merits. *Paramārtha* explains, 'unlimited' as 'immeasurable' and 'innumerable'. It can be either large or small, it can also be of any number. In His created body, He can appear anywhere in the Universe.

18 This view, which indicates that teaching of *Dhamma* would cause harm to people, and that it was **the Buddha's** idea, is exclusively view of *Mahāsaṅghikās*. According to *Theravāda* **the Buddha** at first refused to teach the *Dhamma* as He saw that it would be 'difficult'.

19 Complete passage is: »*'Sabbābhibhū sabbavidūhamasmi, sabbesu dhammesu anūpalitto; Sabbāñjaho tanhākkhaye vimutto, sayam abhiññāya kamuddiseyyaṃ. 'Na me ācariyo atthi, sadiso me na vijjati; Sadevakasmiṃ lokasmiṃ, natthi me paṭipuggalo. 'Ahañhi arahā loke, ahaṃ satthā anuttaro; Ekomhi sammāsambuddho, sītībhūtosmi nibbuto. 'Dhammacakkaṃ pavattetuṃ, gacchāmi kāsinaṃ puraṃ; Andhībhūtasmiṃ [andhabhūtasmiṃ (sī. syā. pī.)] lokasmiṃ, āhañchaṃ amatadundubhi'nti.*« (*Majjhima Nikāya* – 26. *Pāsārāsī/Ariyapariyesanā Suttaṃ* ; *Majjhima Nikāya* – 85. *Bodhirājakumāra Sutta* ; *Khuddaka Nikāya* – *Dhammapada* – 353. (only the until 'kamuddiseyyaṃ') ; *Vinaya Piṭaka* – *Mahāvaggapāli* – 1. *Mahākhandhako* – 6. *Pañcavaggiyakathā* ; *Abhidhamma Piṭaka* – *Kathāvatthupāli* – 4. *Catutthavaggo* – (40) 8. *Niyāmokkantikathā*)

Considering the above explained, *Theravādins* account the following statement, from which they wrongly interpreted:

»*Bhagavā loke jāto, loke sambuddho, lokaṃ abhibhuyya viharati, anupaditto, lokenāti.*«

The Buddha, born and enlightened in this world, overcame this world and remained untouched by the things of the world. This is discussed in *Kathāvatthu* as follows:

»*Na vattabbaṃ buddho bhagavā manussa loke aṭṭhāsīti.*«

“It should not be said, that **the Buddha** lived in the world of men.”

(said by *Vaitulyakās*)

»*Sabbādisā buddhā tiṭṭhantīti.*« - “**The Buddha** exists in all corners of the world.”

(said by *Mahāsaṅghikās*)

»*Abhinimmitena desitoti.*« – “The discourses are delivered by the created form.”

(said by certain *Mahāsaṅghikās*)

These show, that according to the opponents of *Theravādins*. **The Buddha** is omnipresent and as such, beyond the possibility of location in any particular direction or sphere, and that all the preachings of Buddhism has been done by the apparitional images of **the Buddha**.

Conception of the Buddha C (lectured by ven. Dhammaratana) 30th of June, 2011

Ven. Buddhaghosa says, that the *Andhakās* hold, that *Buddhas* differ one from another. The orthodox schools holding that, say that *Buddha* may differ according to *śarīra* (body), *āyu* (length of life) and *prabhāva* (radiance), but not according to attainments. The *Kathāvatthu* shows, that the *Uttarāpathakās*²⁰ held that the views, that *Buddhās* could have no *karuṇā* (compassion) and that **the Buddha's** body was made of *anāśrava dharmās* (pure/undefiled elements). **The Buddha's** length of life (*āyu*) is unlimited on account of His past accumulated merits. He lives as long as the sentient beings life. In *Mahāvastu* it is mentioned, that **the Buddha's** divine power is unlimited. He can appear in one moment in all the worlds of the universe. He is never tired of enlightening sentient beings and awakening pure faith in them. As His mind is always in meditation, He neither sleeps nor dreams. He can comprehend everything in one moment. His mind is like a mirror. He can answer any question simultaneously without reflection. In *Mahāvastu* is further stated, that the *Bodhisattva*, in His last existence as **Siddhārtha Gautama**, is self-born, and He is not born of parents. He sits cross-legged in the womb and preaches therefrom to gods, who act as His protectors. While in the womb He remains untouched by phlegm, and such other matters of the womb, and He is issued out of the womb by the right side, without piercing it.

- There is an interesting point – why would **Maya** need to stop and go under a tree saying, that she is tired or that she feels she is going to give a birth. This proves, that she was feeling pain or uneasiness, and thus it can be dismissed, that *Bodhisatta* was self-born or that He didn't cause any pain during birth.

He has no lust, and so **Rāhula** was also self-born. The spiritual practices of **the Buddha** are supra-mundane. His bodily movements, such as walking, standing, sitting and lying, are also supra-mundane. His eating, putting on robes and such other acts are also supra-mundane. It is for following the ways of the world (*lokānuvartana*), that He shows His acts. His feet are clean, but still He washes them. His mouth smells like the lotus, but still He cleans His teeth. His body is not touched by the sun, wind or rain. But still, He puts on garments and lives under a roof. He cannot have any disease, but still He takes medicine to cure Himself.

- Actually, **the Buddha**, being a supernatural being, if He would teach from that position, people would not believe that they also can attain enlightenment. That is why He had to pretend that He is a human being so that the other people may accept the fact, that they may also attain enlightenment.
- Another point was, that as *Buddhas* stay in *Sukhāvati*, which is a kind of heaven for *Buddhas*. In case if the world is worthy of perceiving a *Buddha*, one is sent from *Sukhāvati* as the *Nirmāna Kāya* through which He

20 “Ancient Buddhist and Hindu texts use *Uttarapatha* as the name of the northern part of Jambudvīpa, one of the "continents" in Hindu mythology.” (<http://en.wikipedia.org/wiki/Uttarapatha>)

preaches *Dharma Kāya*. However, His real body (*Sambhoga Kāya*) remains in *Sukhāvātī* heaven. I (ven. **Czech Saraṇa**) proposed, that in that case the *Buddha* who comes to the world is like a hologram, because hologram also is not a real thing, it is just illusion of a true thing, which is not shown.²¹

The *lokottara* conception appears only in the introductory portion of *Mahāvastu*. And thus it is evident, that the text was originally of *Hīnayāna*, and that in course of time, the introductory chapters were added by the *Lokottaravādins*. In the main text, the doctrines mentioned are essentially *Hīnayānic*.

Sautrāntika (former Saṃkrāntika) A (lectured by ven. Ilukkevela Dhammaratana) 7th of July, 2011

- They did not accept *Abhidhamma Piṭaka*, only the *sūtra* (*Sūtra Piṭaka*). According to them *pañca dharmā* have their own characteristics (own nature) (*salakkhaṇa*). While *Sautrāntika* accepted only *uppāda* and *vaya*, *Sarvāstivādins* accepted *uppāda*, *ṭhiti* and *vaya*. *Sautrāntikas* paid attention only to Dependent Origination, thus they thought that nothing exists. According to *Sarvāstivāda*, that there is existence in *atūtabhāva*, *paccuppanabhāva* and *anāgatabhāva*. However, there are differences in them. However, this theory has been rejected by *Sautrāntikās*. *Sautrāntikās* did not give any simile to explain existence or reality of individual. However, the scholar **Vasumitra** has given a simile of a lamp – a lamp, when it is lit, it may see itself and outside because light is inside and outside. Similarly, mind can see itself and outside.

In the Pāli tradition the *Saṃkrāntikās* are described as an offshoot of the *Kassapikās* and from the *Saṃkrāntikās*, branch of the *Suttavādins*. **Vasumitra** writes, that at the beginning of the 4th century, there was one school named '*Sautrāntika*' otherwise called '*Saṃkrāntivāda*', which issued from *Sarvāstivāda*. The founder of this school declares, "I take **Ānanda**, as my preceptor." From these two traditions it seems, that *Suttavādīs* are identical with the *Sautrāntikās*, having branched off from the earlier school, the *Saṃkrāntikās*, who may also be equated with the *Dārṣṭāntikās*²² of **Vasubandhu**.

Vasubandhu characterizes the *Sautrāntikās* as the school, which admits the transference of *skandha-mātrās*, from one existence to another, as distinguished from the *Sammitiyās*, who maintained the transference of *pudgala* only.

Assignment: "Discuss the purpose of advancing the analysis of the being in Buddhism from '*pudgalanairātma*' to '*dharmanairātma*'." (15 pages should be written)

Sautrāntika (former Saṃkrāntika) B (lectured by ven. Ilukkewela Dhammaratana) 28th of July, 2011

The views of *Sautrāntikās* are referred to by **Vasubandhu**, **Bhāvaviveka**, **Candrakīrti**, **Śāṅkarācārya**, **Haribhadra** and **Madrācārya**. *Sautrāntikās* were critical realists as distinguished from the *Vaibhāsikās*, who were the dogmatic realists. Their basic tenets were:

1. Mind knows itself – just as a lamp renders itself manifest.
2. The external objects exist, their denial is without any proof. Their "existence" is proved by
 - (a) inference – nourishment is inferred from a thriving look, nationality from language, emotion from its expression.
 - (b) their existence is further proved by the fact, that consciousness manifests itself in duality; if the objects were a manifestation. If the objects were a manifestation of consciousness, then they should appear as consciousness and not as objects. To say that consciousness appears as external objects would be absurd if the latter did not exist, how can the mind appear in the form of non-entity.
3. Destruction has no cause, things are perishable by their nature; they are not transitory (*kṣaṇika*) – past and future do not exist.

Two important points emerge out of the above mentioned view.

21 For information about holograms see <http://www.holoworld.com/holo/kids.html> and <http://www.holography.ru/techeng.htm> . You may see a hologram in practice for example here: <http://www.youtube.com/watch?v=thOxW19vsTg> .

22 "*Handbuch der Orientalistik, Part 2, Volume 11*" by **Charles Willemsen**, **Bart Dessein**, **Collett Cox**, page 108., <http://ccbs.ntu.edu.tw/FULLTEXT/JR-ENG/prz-1.htm> .

1) The *Sautrāntikās* stated a critical realism by declaring the incapability of sense-perception in ascertaining the external things, which do exist.

2) By so doing, they also assumed that the external is something in itself, a thing in itself. The net (pure, only, clean) result of these speculations was the emergence of logic. That is seen in **Vasubandhu**, who as a *Vaibhāsika*, with strong *Sautrāntika* leaning (siding). It was the critical outlook. He wrote three logical treatises on *vāda* (disputation), and Buddhist logic is the outcome of these disputations. It was the critical outlook of the *Sautrāntikas*, that influenced the growth of Buddhist idealism and let its upholders to make a compromise with critical realism.

The *Samkrāntikās* (*Sautrāntikās*) teach, that the *skandhās* transmigrate from one life to another (subjected to continuous change, chain of momentary existences). When the *Mahīśāsaka* distinguished three kinds of *skandhās*, those, which are instantaneous, those, which endure during one life and those, which endure until the end of *Samsāra*. Concepts like these were designed to escape from the straight jacket of the *Abhidharma* and try to establish the equivalent not only of the empirical, but also of a true self. We hear of the *skandha* of one single taste, which consists of the seeds, that continue to exist from time immemorial without ever changing their nature, and identical with the continuously proceeding subtle consciousness is at the root of the five *skandhās*. In this way a link is forged not only between the various lives of a person within *Samsāra*, but also between the continuity or “person”, which is first bound in *Samsāra*, and then delivered in *Nirvāṇa*. In spite of their professions, to the contrary the Buddhists were constantly drawn to the belief in a true self, which would act as a permanent constituent (*dhātu*) behind the ever changing “continuity”. The *Sautrāntikās* postulated an incorruptible seed “of goodness”, which leads to *Nirvāṇa*, exists from time immemorial, never changes its nature and abides with us in all our lives. It is the “seat of emancipation” of which **the Buddha** says: “I see this extremely subtle seed of salvation like a seam (of gold hidden in metal bearing rock.”

- *Mahīśāsakas* introduced three kinds of *skandhās* – 1. momentary, 2. endure whole the life, 3. the one from “beginning” of cycle of birth and which will be destroyed with attainment of *Nibbāna*. An innate, indestructible and absolutely pure factor therefore resides within the processes, which are transient, phenomenal and impure. Both *Sautrāntikās* and *Yogācārīns* maintain that some innate wholesome (*kusala dharmās*) can never be annihilated; they remain in the form of “seeds” intact in the “continuity” and the new wholesome *dharmās* will arise from them under favorable conditions. An ordinary person possesses within himself the potentiality of becoming a *Buddha*, because his “continuity” contains the *ālayadharmās*, or “pure seeds” (*anāśrava-bīja*), which are subtle and incorruptible. Likewise, all b) Buddhist schools have a tradition of naturally translucent thought, all lucidity and spontaneity, which is essentially and originally pure but defiled by adventitious afflictions, while the *Theravādins* minimize its importance by interpreting it as a subconscious thought,²³ others identify it with *dharmahood*, suchness (*tatthatā*) and the *Dharma* body of **the Buddha**. Others again call it the “embryonic *Tathāgata*”.

Impermanence and Momentariness A (lectured by ven. Ilukkevela Dhammaratana) 2011

<i>Theravāda</i> ²⁴		<i>Sautrāntika</i>	<i>Sarvāstivāda</i>
<i>Uppāda</i>	<i>Uppāda</i>	<i>Uppāda</i>	<i>Uppāda</i>
---	<i>Ṭhiti</i>	---	<i>Stithi</i>
<i>Vaya</i>	<i>Bhaṅga</i>	<i>Vaya</i>	<i>Jaratā</i>

23 Said by **Warder**, teacher seems not to agree with it.

24 But later on it increased to 14 and then to 17 – 1. *Paṭisandhi*, 2. *Bhavaṅgha*, 3. *Āvajjanā*, 4. *Dassana*, 5. *Savana*, 6. *Ghāyana*, 7. *Sāyana*, 8. *Phusana*, 9. *Sampañcicāna*, 10. *Samtīrana*, 11. *Jarana*, 13. *Tadāramma*, 14. *Cuti*. Later on *Bhavaṅga* was given as *Bhavaṅga Calana* and *Bhavaṅga Upaccedo*. Later on after *Cuti* another *Bhavaṅga* was introduced. (These things are mentioned in The Manual of *Abhidhamma*, the *Abhidhammatthasaṅgaha*.) There is a story given in *Abhidhammatthasaṅgaha-Dīpanī*. There is a man sleeping in forest under a tree, after covering his face. He heard a mango dropped from a tree, therefore he got up, looked at it, walked towards it, took it out, smelled, ate it and went to sleep. - However, this kind of moment it would be very long.

<i>Ṭhitassa aññatattamhi</i> (change)	---	---	<i>Aniccatā</i>
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An attempt was made to size up the datum and to arrive at a clear idea of how long an event²⁵ actually lasts. As we know, “previous to its rise it was not”, “after having been, it is no longer”, and the interval between its rise and fall. In other words, its strict presence as it exists, was generally agreed to be extremely brief. A difference of opinion, however, arose as to whether as the *Sarvāstivādins* and *Theravādins* thought, it comprises of a few “moments” (*kṣaṇa*), or just one “instant” (also *kṣaṇa*), as *Sautrāntikās* believe.

In the *Sautrāntika* view, an event persists and perishes as soon as it has arisen immediately after acquiring its being (*ātmalābha*). Its destruction is spontaneous (*ākasmika*) and requires no additional cause. As a nothing (*abhāva*), destruction is not something, that has to be done, and therefore not an effect requiring a cause. Things perish by themselves, simply because it is their inherent nature to happen so.

The *Sarvāstivādins* and *Theravādins*, however, assume that an event lasts for 3, 4 or even more moments. For all mental events the *Theravādins* defined the strict presence as that, which is included within the three moments of genesis, stability and break out. According to the *Sarvāstivādins*, each single conditioned event must go through four moments:

1. Its birth or origination (*uppāda*)
2. Subsistence (*sthiti*)
3. Decay (*jaratā*)
4. Destruction (*aniccatā*)

These are conceived as four active and real factors exercising their power over all conditioned things. For instance, once “subsistence” has begun, it would by itself go on indefinitely, and never cease to be: but a new force, “decay”, immediately appears on the scene, reduces the strength of “subsistence”, and hence a *dharma*, over to the last force, which brings about its extinction, or rather terminates its efficacy (effectiveness). It is possible, that the late Ceylonese *Theravādins* preserved an old tradition in treating materiality as different from mental events. Form not only goes through four stages/phases as every *dharma* does for the *Sarvāstivādins*, but in addition, a unit of matter lasts longer than a thought unit. It is said to last for seventeen thought moments for the period of stability or subsistence and one half short break-up moment.²⁶

Impermanence and Momentariness B (lectured by ven. Ilukkevela Dhammaratana) 11th of August, 2011

Ven. Delduve Ñāṇasammano is in the opinion that the term *vaya* means death. The quotation is

»*uppāda paññāyati vayo paññāyati diṭṭhissa aññatattaṃ paññāyati.*«

Accordingly, we can find three states of the existence:

1. *Uppāda* (moment of arising)
2. *Vaya* (moment of cessation)
3. *Ṭhitassa aññatatta* (moment of existence)

Accordingly, we can conclude, that in a moment the three stages happen, such as *uppāda*, *ṭhiti*, *bhaṅga*. However, there is confusion as to why *vaya* is placed as the second in the process of arising and cessation. When the *paṭiccasamuppāda* is considered, we cannot find the stage of existence (*ṭhiti*). According to the theory of causality, we can find only origin and cessation. If it is so, it is unreasonable to state the twelve links. For the sake of understanding causality, the twelve links are given. In *Theravāda Abhidhamma*, speciall in *Paṭṭhāṇapakaraṇa* the existence of the being is mentioned in relation to the theory of causality.

25 It seems, that Buddhist scholars attempted to show length of a moment in a relative way, showing simply the process, not the time. According to science, one moment lasts 0,000 000 000 001 (one trillionth) of a second. However, Buddhists scholars have never given such an estimation.

26 It means, that all 17 moments of the general moment do not have to be fulfilled. One moment can fulfill only some of the 17 phases.

How far we try to analyze the moment of '*kṣaṇa*'. It is not easy to interpret. The best example adduced here is »*gandhabboca paccupaṭṭhito*« - “*Viññāṇa* is transmigrated.”

In *Indaka Sutta* the prenatal development of the womb is explained. Because of the transmigration of *viññāṇa*, there origins '*kalala*' in the womb. Here '*kalala*' means the zygote. In this moment the *kalala* is a being. It becomes a being because of *viññāṇa*. Therefore, *viññāṇa* has come from a previous being. In this case the confusion is with regards to the consciousness. However, according to the *Abhidhammatthasaṅgaha*, there is no space between *cuti* and *paṭisandhi*. Though it is mentioned that there is no space between *cuti* and *paṭisandhi*, the later commentators added *bhavaṅga* between the two. In this sense we have to accept that something exists in a moment (*kṣaṇa*).

Viññāṇavāda

surface: _____	1. Consciousness, <i>manana viññāṇa</i> (above the surface)
/___1___\	
/___2___\	2. Sub-consciousness, <i>pravṛti viññāṇa</i>
/___3___\	3. Unconsciousness, <i>ālaya viññāṇa</i>

In *Theravāda* there are these three: *citta*, *mana*, *viññāṇa*. According to commentaries and *Visuddhimagga*, all these three have same meaning, therefore they may not be compared to the *Mahāyāna* system of three minds. However, according to *Atthasālinī*, these three terms have different meaning.

The Development of *Yogācāra* or *Viññāṇavāda* A (lectured by ven. Ilukkevela Dhammaratana) 18th of August, 2011

According to the Early Buddhism:

Body and Mind	Five Aggregates	Six Senses	Six Consciousnesses
<i>Nāma: Vedanā, Saññā, Saṅkhārā, Viññāṇa</i>	<i>Rūpa</i>	<i>Cakkhu</i> (eye)	<i>Cakkhaviññāṇa</i>
<i>Rūpa: Pathavī, Āpo, Tejo, Vāyo</i>	<i>Vedanā</i>	<i>Sota</i> (ear)	<i>Sotaviññāṇa</i>
---	<i>Saññā</i>	<i>Ghāna</i> (nose)	<i>Ghānaviññāṇa</i>
---	<i>Saṅkhārā</i>	<i>Jivhā</i> (tongue)	<i>Jivhāviññāṇa</i>
---	<i>Viññāṇa</i>	<i>Kāya</i> (body/skin)	<i>Kāyaviññāṇa</i>
---	---	<i>Mano</i> (mind)	<i>Manoviññāṇa</i>

- According to *Nalakalāpa Sutta* of *Saṃyutta Nikāya*: »*Viññāṇa paccayā nāmarūpaṃ, nāmarūpa paccayā viññāṇaṃ*.« - while the transmigration of same *viññāṇa* has been rejected by **the Buddha**, changing *viññāṇa* has been suggested as the carrier that connects this life and the life after death. The *viññāṇa* is difficult to be explained. We can see one kind of *viññāṇa* among six senses, but probably *viññāṇa* in six elements (*cha dhātu*) and five aggregates (*pañcakkhandha*).
- The teacher says, that in conventional sense (*sammuti sacca*) there is a link between life and life after death, but in the ultimate sense (*paramattha sacca*) there is no such link. Mind or *viññāṇa* cannot be found if we take it in the *paramattha* sense, but it may be found in the *sammuti* sense.
- There are these three facts relevant to “existence”: 1. *Mātāpitū saññīpatitā honti*; 2. *Mātā ca utunī hoti*; 3.

Gandhabbo ca pacchupaṭṭhito hoti – Mother and father should have intercourse, mother should be fertile and the '*gandhabbo*' should be conceived. This has been mentioned in *Mahātaṇhāsāṅkhaya Sutta* and *Assalāyana Sutta*.

“The *Yogācāra* is the development of the logic of Buddhist thought. Objects are not as they appear and cannot be of any service to knowledge. Therefore, they are unreal. Consciousness is the sole reality. The object is only a mode of consciousness. Its appearance is as something objective - external is the transcendental illusion, because of which consciousness is bifurcated (divided into two) into 'subject' and 'object' duality. Consciousness is creative and its creativity is governed by the illusory idea of the object. Reality is to be viewed as a will or an idea. This creativity is manifested at different levels of consciousness. The idealistic explanation of the empirical world is made possible by the hypothesis of the three strata of consciousness, viz. (1) *Ālaya Viññāṇa*, (2) *Kliṣṭa Viññāṇa* (*Mana Viññāṇa*) and the (3) *Pravṛtti Viññāṇa*.”²⁷

- The teacher gives a simile with a computer and says, that *Ālaya Viññāṇa* is like a hard-disk, *Kliṣṭa Viññāṇa* – like the CPU (Processor) and *Pravṛtti Viññāṇa* is like RAM.

“Everything that exists is exhausted in these three. They are however not the ultimate form of consciousness. The evolution of consciousness takes place because of the Transcendental Illusion of objectivity. When the object is realised to be illusory its sublation is followed by the dissolution of the subject as well. No special effort is needed for the negation of the subject; it evaporates out of its own accord, there being nothing to know. Consciousness, as thus freed of the false duality of subject and object, is the Absolute. This is the ultimate reality, the essence of everything (*dharmāṇaṃ dharmatā*).”²⁸

“In *Hīnayāna* doctrinal disputes appeared because of *viññāṇa*. During this time there emerged *Mahāyāna* tradition. *Mahāyāna* was a revolt against the narrow-mindedness of the earlier schools. Peculiarly enough, the *Mahāyāna* schools claimed to resuscitate the real spirit of **Buddha's** teachings, the spirit which was said to have been obscured by the *Hīnayānist* aberrations (deviations). This claim cannot be denied to the *Mahāyāna* merely on the ground of its coming later into the arena, since, by the time of the *Hīnayānist* schools themselves arose, the original sayings were all mixed up with the later interpolations made by partisan editors (that means by *aṭṭhakathā* commentators). In spite of this however there remains a kernel amidst the later elaborations, the authenticity of which cannot be denied.

That **Buddha** did preach the doctrine of *dharmas*, variously arranged and classified into *skandhas*, *dhātus* and *āyatanas*, is not challenged even by the most monistic schools of *Mahāyāna*, the evidence for its being original being too patent. The break however between *Hīnayāna* and *Mahāyāna* was so violent and so complete that the latter had to take refuge in the doctrine of two kinds of utterances by **Buddha**. The two kinds of utterances are *nītārtha* (direct meaning) and the *neyārtha* (indirect meaning). There are certain statements which are true only of the empirical world and are not to be understood literally. These are *neyyārtha* and are equivalent to *samvṛti*.”²⁹

- I have explained, that if **the Buddha** said “everything is impermanent”, that means, that **the Buddha** mentioned existence of all things. How can a “non-existing” thing be impermanent? If all things are impermanent (*aniccā*), that means, that all the things must exist, so that they can be impermanent. If the things do not exist, then they cannot be impermanent. How do you want (for example) a chair to cease to exist, if the chair did not exist before? Therefore, according to **the Buddha** himself, all things are impermanent, and therefore all things exist (in the limits of impermanence).
- *Nītārtha* (direct saying) has been developed as “absolute/ultimate reality” (*paramattha*)
- *Neyārtha* (indirect saying) is the “conventional reality” (*sammuti*)
- Even if we take it from the *Theravāda* point of view, the theory of “impermanence” is based on the presumption, that there are things, which can “change” (*aniccā*). Things that change must exist, because there is no change in 'voidness' or 'void' (*suññatā* or *suñña*). If there is nothing ('*suññatā*'), then there cannot be any

27 See “*The Yogācāra Idealism*” by **Ashok Kumar Chatterjee**, page 24. You may read part of the book at http://books.google.lk/books?id=S7VXtY2oTKYC&pg=PA24&lpg=PA24&dq=%22This+creativity+is+manifested+at+different+levels%22&source=bl&ots=4x-4y-SNIB&sig=LgnO2EIW_DU-1v00kjB23FTXQQk&hl=en&ei=o5MTvXjMIfsrAfuku2xAw&sa=X&oi=book_result&ct=result&resnum=4&ved=0CckQ6AEwAw#v=onepage&q=%22This%20creativity%20is%20manifested%20at%20different%20levels%22&f=false or download whole the book from http://www.phil.muni.cz/plonedata/wksc/Studentsky_portal/Sarana/Yogacara_Idealism.pdf.

28 See “*The Yogācāra Idealism*” by **Ashok Kumar Chatterjee**, page 24.

29 See “*The Yogācāra Idealism*” by **Ashok Kumar Chatterjee**, page 25.

change, there cannot be any impermanence (*aniccā*). The *paramattha* theory of impermanence ('*aniccā*') is based on *sammuti* theory, that everything exists. Therefore, the *aniccā* theory must be also *sammuti sacca* (because it is based on *sammuti sacca*). The only *paramattha sacca* would be, that “nothing exists”. *Aniccā* (impermanence) is not true, *niccā* (permanence) also! Why? Because nothing exist. If nothing exists, then there can be neither impermanence (*aniccā*) and permanence (*niccā*). It is interesting, that scientists found out, that all the things are made by atoms, which can be further divided. These “atoms” are actually vibrations, certain kind of energy. Even according to scientists, “nothing exists”.

The Development of *Yogācāra* or *Viññāṇavāda* B (lectured by ven. Ilukkevela Dhammaratana) 18th of August, 2011

The origin of *Yogācāra* system is covered in obscurity of the 'nine *dharmās*' (*Navāṅgasatthusāsana*) accepted as canonical by the *Mahāyāna* in *Lankāvatāra Sūtra* or *Saddharma Puṇḍarīka Sūtra* etc., *Lankāvatāra Sūtra* alone distinctively contains idealistic teaching. It teaches sole reality of consciousness and denies the reality of the external world.

- According to *Theravāda Parinibbāna Sutta*, »*Suttevā otLretabbā vinayevā sandassetabbāni*.« - the *Dhamma* is taught by four groups (*cattāro mahāpadesa*): *Buddhāpadesa*, *Saṅghāpadesa*, *Mahāthārāpadesa*, *Ekatherāpadesa*.³⁰ According to *Aṭṭhakathā* there are explained these four ways of *Dhamma* that may be accepted: (1) *Sutta* (2) *Suttānuloma* (3) *Ācariyavāda* (which means all the *cattāro mahāpadesa*) and (4) *Attanomati*. However, according to **Prof. Abenāyaka**, *Sutta* is what is connected to Four Noble Truths. According to **the Buddha**, there are these *Dhammās*, that are undisputable after His *Parinibbāna* : *cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcīndriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo* (37 *dhammās*). It seems that these were the most important parts of the teachings, because those are to be fixed, clear and comprehensible and not leading to dispute. However, “Four Noble Truths” are not mentioned there, from them only one, the *Ariyaṭṭhaṅgika Magga*.

Winternitz says, “in the form in which we have it, the work is either a very careless compilation of *Dhamma* or it has suffered very badly in coming down to us. Moreover, it consists of portions which belong to various periods.”

Two sharply demarcated phases can be distinguished in the evolution of the *Yogācāra* system - “the *Yogācāra* school is divided into the ancient one, or the followers of **Āryasaṅga**, and the new one, or the followers of **Ḍiṅgnāga**. The first they established their idealistic views on a new interpretation of the old *Abhidharma*. **Āryasaṅga** himself composed a *Mahāyānic Abhidharma* - “*Abhidharmasamuccaya*”, where the number of elements (*dharmā*) is increased from 75 to 100. (*Sarvāstivāda* mention 75 *dharmās*; according to *Theravāda* it is 170 – 89+52+28+*Nibbāna*). The *ālayaviññāṇa* is here a new element. However, it is not the Absolute.”³¹

“In the system of **Ḍiṅgnāga** the old *Abhidharma* is forsaken altogether and replaced by logic and epistemology. **Ḍiṅgnāga** started with the reform of the *Brāhmaṇical* logic (*nyāya*) and adapted it to the Buddhist idea. His analysis of cognition resulted in the conception of an extreme concrete and individual (*svalakṣaṇa*), the root, or, so to say, the differential of cognition, a point-instant (*kṣaṇa*) in which existence and cognition, object and subject, coalesce.”³²

“Hitherto it has usually been thought that the founder of the *Yogacara* school was Asanga or Aryasanga. Considerable evidence has, however, been accumulating in favour of the view, gradually forcing itself into acceptance, that the real founder of the system was Maitreya or Maitreyanatha. The tradition is that five of his works were revealed to Asanga by Maitreya in the Tusita heaven and this would imply that Maitreya was a mythical character, rather than a historical personage. It now appears however, that he was a historical person, the teacher of

30 There may be two explanations on these for – either (1) **The Buddha** (2) Big group of learned (enlightened) monks (3) Group (learned) of monks (4) One (learned) monk – or (1) **The Buddha** (2) *Arahant* (3) *Mahā Thera* (who has more than 20 *vassa*) (4) *Thera* (who has more than 10 *vassa*). The first explanation has been given by the teacher, the second is my own idea.

31 See “*The Conception of Buddhist Nirvana*” by **Theodore Stcherbatsky**, page 37 (can be read in http://books.google.lk/books?id=itTFXi6ZmVQC&pg=RA1-PA37&lpg=RA1-PA37&dq=%22school-his+divided+into+the+ancient+one%22&source=bl&ots=AhqvNH06NV&sig=ox0_CiTYIq4fppkb2IiC9cXF76Y&hl=en&ei=8spVTu_LMY_JrAe247mcCw&sa=X&oi=book_result&ct=result&resnum=1&ved=0CBkQ6AEwAA#v=onepage&q=%22school%20is%20divided%20into%20the%20ancient%20one%22&f=false)

32 See “*The Conception of Buddhist Nirvana*” by **Theodore Stcherbatsky**, page 41 (can be read in http://books.google.lk/books?id=itTFXi6ZmVQC&pg=RA1-PA41&lpg=RA1-PA41&dq=%22replaced+by+logic+and+epistemology%22&source=bl&ots=AhqvNH-cMT&sig=cIQ54-4TYFeMD-3o5HoB0gXqyMo&hl=en&ei=VclVTqIUOdGrrAfHrv3HCg&sa=X&oi=book_result&ct=result&resnum=1&ved=0CBkQ6AEwAA#v=onepage&q=%22replaced%20by%20logic%20and%20epistemology%22&f=false)

Asaṅga, and real founder of the Yogacara school.”³³

The problem adduced here is, that **Asaṅga** was the pupil of **Maitreyya**, but his name has become more famous than that of his teacher. **Asaṅga**, more properly **Vasubandhu Asaṅga**, is the eldest of three brothers, who were born as the sons of a Brāhmin of the *Kauśika* family in Puruṣapura (Peṣāvo) in the extreme North-West of India (now Pākistān). They probably lived in the 4th century.

“In the 5th century AD there lived **Sthiramati Dingnāga**, and some younger **Dharmapāla**, teachers who arose from **Vasubandhu's** school. **Sthiramati** was the great commentator on the *Yogācāra* works. He was the pupil of **Vasubandhu** and, **Buston** says, that he was “more learned (than **Vasubandhu**) in the *Abhidharma*.” ... With **Sthiramati**, the strictly idealistic phase of the *Yogācāra* system comes to an end. Thinkers were no longer interested in the constructive details of the idealistic metaphysics. The interest shifted from metaphysics to logic and epistemology. Idealism was maintained from the standpoint of ultimate reality; but, in order to supply a stable basis for the logic of empirical reality, the *Sautrāntika* conception of a thing-in-itself (*svalakṣaṇa*) was revived. This resulted in the formation of the hybrid school of the *Sautrāntika-Yogācāra*, for which the name *Vijñānavāda* can be reserved. The most important names in this new school are **Dignāga** and **Dharmakīrti**. Their essential teaching was that of the *Yogācāra* as is evident from **Dignāga's** *Ālambanaparikṣā* and **Dharmakīrti's** section on *Vijñaptimātratā-Cintā* in his *Pramāṇavṛttikā*. But their main interest being in logical elaborations, this aspect of their thought was allowed to remain uncultivated. The ultimate reality (*paramārthasatya*) was according to them consciousness alone ; but for logical purposes they accepted the *svalakṣaṇa* as empirically real (*paramārthasat*). This was the second phase in the development of Buddhist idealism. The first phase of pure idealism, represented by **Maitreya, Asaṅga, Vasubandhu** and **Sthiramati**, can be called the *Yogācāra* school; the second phase of idealism-cum-critical³⁴ realism, represented by **Dignāga** and **Dharmakīrti**, can then be called the *Vijñānavāda* school, and the whole development, the *Yogācāra-Vijñānavāda*.³⁵

BONUS: Early Buddhist schools (from offline Wikipedia)

The **early Buddhist schools** are those schools into which, according to most scholars, the Buddhist [monastic saṅgha](#) initially split, due originally to differences in [vinaya](#), and later also due to doctrinal differences and geographical separation of groups of monks.

The original *saṅgha* split into the first early schools (commonly believed to be the Sthaviravādins and the Mahāsaṅghikas) a significant number of years after the death of [Gautama Buddha](#); according to scholar Collett Cox "most scholars would agree that even though the roots of the earliest recognized groups predate [Aśoka](#), their actual separation did not occur until after his death."^[1] Later, these first early schools split into further divisions such as the Sarvāstivādins and the [Dharmaguptakas](#), and ended up numbering, traditionally, about 18 or 20 schools. In fact, there are several overlapping lists of 18 schools preserved in the Buddhist tradition, totalling about twice as many, though some may be alternative names. It is thought likely that the number is merely conventional.

The arising of the [Mahāyāna](#) Buddhism in the 1st and 2nd century CE coincided with the writing of the new Mahāyāna sutras . The Mahāyāna movement only very occasionally referred to early Buddhist schools as "[the lesser vehicle](#)" ("*Hīnayāna*"). The much more common and politically correct term used in Mahāyāna texts to refer to those practicing according to the original teachings of the early schools, was "[Śrāvakayāna](#)".^[2]

The schools sometimes split over ideological differences concerning the "real" meaning of teachings in the *Suttapiṭaka* , and sometimes over disagreement concerning the proper observance of [vinaya](#). These ideologies became embedded in large works such as the *Abhidhammas* and commentaries. Comparison of existing versions of the *Suttapiṭaka* of various sects shows evidence that ideologies from the *Abhidhammas* sometimes found their way back into the *Suttapiṭakas*, to support the statements made in those *Abhidhammas*.

Developments in history

The first council

Main article: First Buddhist Council

Three months after the passing of [Buddha](#), according to scriptures^[citation needed], the first council was held at Rajagaha by some of his disciples who had attained [arahantship](#) (enlightenment). At this point, Theravāda tradition^[citation needed] maintains that no conflict about what the Buddha taught occurred, the teachings were divided into various parts and each was assigned to an elder and his pupils to commit to memory.

33 See “*Yogācāra Idealism*” by **Ashok Kumar Chatterjee** - Page 31 ; this excerpt itself can be read from <http://chanbuddhismuk.proboards.com/index.cgi?board=bv&action=print&thread=134>

34 = Idealism with critical realism.

35 See “*Yogācāra Idealism*” by **Ashok Kumar Chatterjee**, Page 40 and 41

The accounts of the council in the scriptures of the schools differ as to what was actually recited there. Venerable Purāṇa is recorded as having said: "Your reverences, well chanted by the elders are the Dhamma and Vinaya, but in that way that I heard it in the Lord's presence, that I received it in his presence, in that same way will I bear it in mind." [*Vinaya-pitaka: Cullavagga XI:1:11*].

Some scholars deny that the first council actually took place.^{[3][4]}

The second council

Main article: The Second Buddhist Council

The second council did not cause a split in the *saṅgha*, as is sometimes claimed. It was strictly about the misbehavior of a group of monks, who changed their behaviors after the council.

Period between the second and third councils

Most scholars believe that the first split occurred in the intervening period between the second and third councils, and was probably about [monastic discipline](#). Generally, it is believed that the first split was between the Sthaviravāda and the Mahāsaṃghika. However, after this initial division, more were to follow.

Third council under Aśoka

Main article: Third Buddhist Council

Tradition largely holds that Buddhism split into 18 schools, but different sources give different lists of them, and scholars conclude that the number is merely conventional.

In the 3rd century BCE, Theravādin sources state that a third council was convened under the patronage of Emperor Aśoka, but no mention of this council is found in other sources.^[5] Some scholars argue that there are certain implausible features of the Theravādin account which imply that the third council was ahistorical. The remainder consider it a purely Theravāda/Vibhajjavāda council. It is generally accepted, however, that one or several disputes did occur during Aśoka's reign, involving both doctrinal and disciplinary (*vinaya*) matters, although these may have been too informal to be called a "council". The Sthavira school had, by the time of King Aśoka, divided into three sub-schools, doctrinally speaking, but these did not become separate monastic orders until later.

According to the Theravādin account, this council was convened primarily for the purpose of establishing an official orthodoxy. At the council, small groups raised questions about the specifics of the *vinaya* and the interpretation of doctrine. The chairman of the council, Moggaliputta Tissa, compiled a book, the *Kathavatthu*, which was meant to refute these arguments. The council sided with Moggaliputta and his version of Buddhism as orthodox; it was then adopted by Emperor Aśoka as his empire's official religion. This school of thought was termed "*Vibhajjavāda*" (Pāli), literally "thesis of [those who make] a distinction". The distinction involved was as to the existence of phenomena (*dhammas*) in the past, future and present. The version of the scriptures that had been established at the third council, including the *vinaya, sutta* and the *abhidhamma* (collectively known as "*tripiṭaka*"), was taken to [Sri Lanka](#) by Emperor Aśoka's son, the Venerable [Mahinda](#). There it was eventually committed to writing in the Pāli language. The Pāli canon remains the most complete set of surviving *Nikāya* scriptures, although the greater part of the Sarvāstivādin canon also survives in Chinese translation, some parts exist in Tibetan translations, and some fragments exist in Sanskrit manuscripts, while parts of various canons (sometimes unidentified), exist in Chinese and fragments in other Indian dialects.

Developments during and after the third council

Whatever might be the truth behind the Theravādin account, it was around the time of Aśoka that further divisions began to occur within the Buddhist movement and a number of additional schools emerged, including the Sarvāstivāda and the Sammitīya. All of these early schools of *Nikāyan* Buddhism eventually came to be known collectively as "the eighteen schools" in later sources. Unfortunately, with the exception of the Theravāda, none of these early schools survived beyond the late medieval period by which time several were already long extinct, although a considerable amount of the canonical literature of some of these schools has survived, mainly in Chinese translation. Moreover, the origins of specifically [Mahāyāna](#) doctrines may be discerned in the teachings of some of these early schools, in particular in the Mahāsaṃghika and the Sarvāstivāda.

During and after the third council, elements of the Sthavira group called themselves "*Vibhajjavādins*". One part of this group was transmitted to Sri Lanka and to certain areas of southern India, such as Vanavasi in the south-west and the Kañci region in the south-east. This group later ceased to refer to themselves specifically as "*Vibhajjavādins*", but reverted to calling themselves "Theriyas", after the earlier Theras or "Sthaviras". Still later, at some point prior to the [Dipavamsa](#) (4th century), the Pāli name "Theravāda" was adopted and has remained in use ever since for this group.

The Pudgalavādins were also known as "Vatsiputrīyas" after their putative founder. Later this group became known as the "Sammitīya" school, after one of its subdivisions. It died out around the 9th or 10th century CE. Nevertheless, during most of the early medieval period, the Sammitīya school was numerically the largest Buddhist group in India, with more followers than all the other schools combined. The Sarvāstivādin school was most prominent in the north-west of India and provided some of the doctrines that would later be adopted by the [Mahāyāna](#). Another group linked to Sarvāstivāda was the [Sautrāntika](#) school, which only recognized the authority of the sutras and rejected the *abhidharma* transmitted and taught by the Vaibhāṣika wing of Sarvāstivāda. Based on textual considerations, it has been suggested that the Sautrāntikas were actually adherents of Mūlasarvāstivāda. The relation between Sarvāstivāda and Mūlasarvāstivāda, however, is unclear.

Between the 1st century BCE and the 1st century CE, the terms "Mahāyāna" and "Hīnayāna" were first used in writing, in, for example, the [Lotus Sutra](#).

The Chinese pilgrims

During the first millennium, monks from China such as [Faxian](#), [Yijing](#) and [Xuanzang](#) made pilgrimages to India and wrote accounts of their travels when they returned home. These Chinese travel records constitute extremely valuable sources of information concerning the state of Buddhism in India during the early medieval period.

By the time the Chinese pilgrims [Xuanzang](#) and [Yi Jing](#) visited India, there were five early Buddhist schools that they mentioned far more frequently than others. They commented that the Sarvāstivāda/Mūlasarvāstivāda, Mahāsaṅghika, and Saṃmitīya were the principal early Buddhist schools still extant in India.^[6] along with the Theravāda. The latter by then had largely emigrated to Sri Lanka but was also still prominent in Kanchi. The Dharmaguptakas, who had been so influential in the early spread of Buddhism to Central Asia and China, had almost completely disappeared.

The eighteen schools

It is commonly said that there were eighteen schools of Buddhism in this period. What this actually means is more subtle. First, although the word "school" is used, there was not yet an institutional split in the *saṅgha*. The Chinese traveler [Xuanzang](#) observed even when the Mahāyāna were beginning to emerge out of this era that monks of different schools would live side by side in dormitories and attend the same lectures. Only the books that they read were different.^[7] Secondly, no historical source can agree what the names of these "eighteen schools" were. The origin of this saying is therefore unclear.

What follows are the lists given by each of the different sources.

According to the *Dipavamsa*

This list was taken from the Sri Lankan chronicles, [Dipavamsa](#) and [Mahavamsa](#).

- [Sthaviravāda/Vibhajjavāda/Theravāda](#)
 - [Mahīśāsaka](#) - First schism
 - [Sarvāstivāda](#) - Third schism
 - Kāśyapīya - Forth schism
 - Sankrantika - Fifth schism
 - [Sautrāntika](#) - Sixth Schism
 - [Dharmaguptaka](#) - Third schism
 - Vatsīputrīya - First schism
 - Dharmottarīya - Second schism
 - Bhadrāyānīya - Second schism
 - Sannāgarika - Second schism
 - [Saṃmitīya](#) - Second schism
- Mahāsaṅghika
 - Kaukutika - First schism
 - [Prajñaptivāda](#) - Second schism
 - Bahuśrutīya - Second schism
 - [Ekavyahārikas](#) - First schism
 - [Caitika](#) - Third schism; According to Dipavamsa, but in the Mahavamsa it is said to have arisen from the Pannati and Bahussutaka)

In addition, the [Dipavamsa](#) lists the following six schools without identifying the schools from which they arose:

- Hemavatika (Sanskrit: Haimavata)
- Rajagiriya
- Siddhatthaka
- Pubbaseliya
- Aparaseliya (Sanskrit: Aparasāila)
- Apararajagirika

According to Vasumitra

This list was taken from *Samayabhedo Paracana Cakra*, the author of which was [Vasumitra](#) a [Sarvāstivādin](#) monk.

- [Sthaviravāda](#)
 - Haimavata - First schism; referred to by Sarvāstivādins as "the original Sthavira School", but this school was only influential in the north of India.
 - [Sarvāstivāda](#) - First schism
 - Vatsīputrīya - Second schism
 - Dharmottarīya - Third schism
 - Bhadrāyānīya - Third schism
 - [Saṃmitīya](#) - Third schism
 - Sannāgarika - Third schism
 - [Mahīśāsaka](#) - Forth schism
 - [Dharmaguptaka](#) - Fifth schism
 - Kāśyapīya - Sixth schism
- Mahāsaṅghika
 - [Ekavyahārikas](#) - First schism
 - Lokottaravāda - First schism
 - Kaukutika - First schism
 - Bahuśrutīya - Second schism
 - [Prajñaptivāda](#) - Third schism
 - [Caitika](#) - Forth schism
 - Aparā Śāila - Fourth schism
 - Uttara Śāila - Fourth schism

- [Sautrāntika](#) - Seventh Schism

According to Vinitadeva

Vinitadeva (c. 645-715) was a [Mūlasarvāstivādin](#) monk.

- [Sthaviravāda](#)
 - Jetavaniya
 - Abhayagirivasin
 - Mahaviharavasin
- Sammatiya
 - Kaurukullaka
 - Avantaka
 - Vatsīputrīya
- Sarvastivādin
 - [Mūlasarvāstivādin](#)
 - Kasyapiya
 - Mahisasaka
 - Dharmaguptaka
 - Bahuśrutīya
 - Tamrasatiya
 - Vibhajyavadin
- Mahāsaṃghika
 - Purvasaila
 - Aparasaila
 - Haimavata
 - Lottaravadin
 - [Prajñaptivāda](#)

According to the Sariputrapariprccha

The Sariputrapariprccha is a Mahāsaṃghikan history.

- [Sthaviravāda](#)
 - Sarvāstivāda
 - Mahisasaka
 - [Dharmaguptaka](#)
 - Suvarsa
 - Vatsīputrīya
 - Dharmottarika
 - Bhadrāyāniya
 - Sammatiya
 - Sannagarika
 - Kāśyāpiya
 - Sutravadin
 - Samkrantika
- Mahāsaṃghika
 - Vyavahara
 - Lokottaravāda
 - Kukkulika
 - Bahuśrutīya
 - [Prajñaptivāda](#)
 - Mahadeva
 - [Caitika](#)
 - Uttarashaila

Twenty schools according to Mahayana scriptures in Chinese

[Sthaviravāda](#) (上座部) was split into 11 sects. These were: Sarvāstivādin (說一切有部), Haimavata (雪山部), Vatsīputrīya (犢子部), Dharmottara (法上部), Bhadrāyāniya (賢冑部), [Sammitīya](#) (正量部), Channagirika (密林山部), [Mahisasaka](#) (化地部), [Dharmaguptaka](#) (法藏部), Kāśyāpiya (飲光部), [Sautrāntika](#) (經量部).

Mahāsaṃghika (大衆部) was split into 9 sects. There were: [Ekavyahārika](#) (一說部), Lokottaravādin (說出世部), Kaukkutika (鷄胤部), Bahuśrutīya (多聞部), [Prajñaptivāda](#) (說假部), [Caitika](#) (制多山部), Aparasāila (西山住部), and Uttarasāila (北山住部).

- [Sthaviravāda](#), later Haimavata
 - Sarvāstivādin
 - Vatsīputrīya
 - Dharmottara
 - Bhadrāyāniya
 - [Sammitīya](#)
 - Channagirika
 - [Mahisasaka](#)
 - [Dharmaguptaka](#)
 - Kāśyāpiya
 - [Sautrāntika](#)
 - Mahāsaṃghika
 - [Ekavyahārika](#)
 - [Caitika](#)
 - Lokottaravādin
 - Aparasāila
 - Kaukkutika
 - Uttarasāila
 - Bahuśrutīya
 - [Prajñaptivāda](#)

Hypothetical combined list

- [Sthaviravāda](#)
 - [Pudgalavāda](#) ('Personalist') (c. 280 BCE)
 - Vatsīputrīya (during Aśoka) later name: [Sammitīya](#)
 - Dharmottarīya
 - Bhadrāyānīya
 - Sannāgarika
 - [Vibhajjavāda](#) (prior to 240 BCE; during Aśoka)
 - [Theravāda](#) (c. 240 BCE)
 - [Mahīśāsaka](#) (after 232 BCE)
 - [Dharmaguptaka](#) (after 232 BCE)
 - [Sarvāstivāda](#) (c. 237 BCE)
 - Kāśyapīya (after 232 BCE)
 - [Sautrāntika](#) (between 50 BCE and c. 100 CE)
 - [Mūlasarvāstivāda](#) (third and fourth centuries)
 - [Vaibhāsika](#)
- Mahāsaṃghika
 - [Ekavyahārikas](#) (during Aśoka)
 - Lokottaravāda
 - [Golulaka](#) (during Aśoka)
 - Bahuśrutīya (late third century BCE)
 - [Prajñaptivāda](#) (late third century BCE)
 - [Caitika](#) (mid-first century BCE)
 - Aparā Śāila
 - Uttara Śāila
 - Cetiyaavāda

Legacy

The [Theravāda](#) School of [Sri Lanka](#), [Burma](#), and [Thailand](#) is descended from the Sthaviravādin and (more specifically) the [Vibhajjavāda](#) School. It underwent two more changes of name. In the Indian accounts it is sometimes called the "Tāmaparnīya" (translation: Sri Lankan lineage), but there is no indication that this referred to any change in doctrine or scripture, while it is very obvious that it refers to geographical location. At some point prior to the *Dīpavamsa* (4th century) the name was changed to "Theravāda", probably to reemphasize the relationship to the original "[Sthaviravāda](#)", which is the [Sanskrit](#) version of the Pāli term "Theravāda".

The Theravāda school is the only remaining school which is exclusively aligned with the philosophic outlook of the early schools. However, significant variation is found between the various Theravādin communities, usually concerning the strictness of practice of *vinaya* and the attitude one has towards *abhidhamma*. Both these, however, are aspects of the Vibhajjavādin recension of the *Tipiṭaka*, and the variation between current Theravāda groups is mainly a reflection of accent or emphasis, not content of the *Tipiṭaka* or the commentaries. The *Tipiṭaka* of the Theravāda and the main body of its commentaries are believed to come from (or be heavily influenced by) the Sthaviravādins and especially the subsequent Vibhajjavādins .

The legacies of other early schools are preserved in various Mahāyāna traditions. All of the schools of [Tibetan Buddhism](#) use a [Mūlasarvāstivāda](#) *vinaya* and study the Sarvāstivādin *abhidharma*, supplemented with Mahāyāna and Vajrayāna texts. [Chinese schools](#) use the *vinaya* from the Dharmagupta school, and have versions of those of other schools also. Fragments of the canon of texts from these schools also survive such as the *Mahāvastu* of the Mahāsaṃghika School.

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BPG. 302 – BUDDHISM AND CONTEMPORARY THOUGHT

The basic aim of this study is to unfold the visionary concept existing in contemporary society, Buddhist attitude and response to its philosophical trends.

The following matters are taken into consideration in this regard: Marxist attitude towards religion and sociological analysis; Buddhism and analytical western philosophical traditions; Buddhism, modern science, Buddhist attitude regarding empiricism, para empiricism, scepticism, agnosticism; materialism.

Recommended Reading:

1. *Early Buddhist Jurisprudence* Durga Baghavat, Poona, 1940
2. *Fundamentals of Buddhist Ethics* Gunapala Dharmasiri, Singapore, 1996
3. *Women Under Primitive Buddhism* I. B. Horner, London, 1930
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5. *Dharma, man and Law* K. N. Jayatilake, Singapore, 1992
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7. *Philosophical Implication of Pancasila* G. P. Malalasekara, „Sambhassa“ P. 266-273
8. *Crime and Punishment in the Buddhist Tradition* Nandasena Ratnapala, New Delhi, 1992
9. *Buddhist Ethics* Hammakawa Saddhatissa, London, 1970
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11. *Individual and Society in Buddhism* W. G. Weeraratna, Colombo, 1977
12. *Buddhism and Society* Hienz Bechert, Kandy, 1977
13. *Precept and Practice* Richard Gombrich, Oxford, 1971
14. *Ethics in Buddhist Perspective* K. N. Jayatilake, Kandy, 1972
15. *Ethics and Class Conflict in Sri Lanka* Kumari Jayawardhan
16. *Buddhism and Social Action* Ken Jones, Kandy, 1981
17. *Social Problems* Joan Wand Moore, New Jersey, 1982
18. *Buddhism in Life* Martin Southwold, Surrey, 1983
19. *Sociology of Religion* Max Weber, London, 1976
20. *Aspects of Buddhist Social Philosophy* K. N. Jayatilake, Kandy
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Rationalism A – (lectured by ven. Vanaratana) 11th of February, 2011

- The real meaning of 'philosophy' is the study of being or mind. Buddhism teaches about previous, present and future life. Christianity teaches only the present and future life, and what was before life is God. Christianity believes, that after death one can go to heaven. Thus religions teach about life. Buddhism teaches especially about previous lives – what happens now is related to what we have done in the past – thus present and past lives are connected. In Christianity it is not so, there is no acceptance of past life.
- Rationalism believes, that experience that we get through our senses is incorrect. The way to get correct knowledge is thinking, rationalism. Like with a crane – one time crane stands on one leg, but it can stand on two legs as well – one may wonder which one is true and which one is false. However, we have to accept both as correct.
- In medieval West the philosophers believed that what cannot be explained by wisdom or evidence can be proved by existence of God – thus a 'God concept' was used. However, there was hidden knowledge, truth (*sacca*). When there is no possibility to believe a truth, it can be called 'hidden knowledge'.
- In **the Buddha's** time people believed, that world arose from '*asat*' (non-existence). But the question was how an existing world can appear from non-existence (*asat*). Thus from *asat* (non-existence) had to arise *sat* (existence). However, *sat* should arise from *sat*. People who tried to argue this way can be called '*takkivīmaṃsī*', 'those who are arguing and questioning'.
- In **the Buddha's** time also some people believed, that after death one is extinguished into non-existence, while others believed that one would be reborn according to God.
- Buddhism cannot be accepted as a rationalistic view, because Buddhism accepts knowledge that comes through five senses (which is not accepted by Rationalism).

The word rationalism has come into English language from Latin word '*ratio*', which means 'reason'.

Rationalism is based on reasoning. In Pāli text this meaning is given as *takkivīmaṃsī*. Traditionalists (*anusāvaka*) and rationalist (*takkivīmaṃsī*) were means of knowledge that were mentioned in *Kālāma Sutta* in **the Buddha's** time. *Sīgalovāda Sutta* mentioned that householder **Sīgala** was venerating six-directions/sites every day in the morning. For that, what he learned from the tradition?

In western philosophy, rational thinking is very popular among philosophers. In Greek period, **Plato** and **Aristotle** were rationalists and they were mathematicians also (though **Socrates** was also a famous philosopher from that time, he was not a rationalist). Mathematics is based on logical reason. In maths everything is based on examining – thus they emphasize that the only way to get correct knowledge in rational thinking. Rationalist philosophers can be classified under two major groups:

1. Early rational philosophers
2. Modern rational philosophers

Ancient rational philosophers introduced solutions for the problems of the world using rational thinking, but their solutions were not scientific. **Aristotle** believed that God exists. He introduced the idea of 'Unmoved Mover'. In the philosophy of *Upaniṣad*, the concept of *Brāhman* is also explained with the help of rational argument. *Upaniṣad* thinkers claimed that the universe had been created by the *Brāhman*. *Upaniṣad* use rational thinking to prove the opinion - universe was created by the *Brāhman*: they said go to the forest and look at a mango tree, it has its own identity. Mango tree is not identical with a coconut tree. Even among mango tree there are variations. Each group has its own identity. To keep these things in order, there must be someone who created it (a creator) - *Brāhman* of God. With the emergence of scientific knowledge scientists used experiments to verify theories introduced by ancient traditional philosophers.

- Traditional philosophers don't like to change their view, while modern philosophers try to find mistakes and change the previous ideas.

Sometimes scientist disprove the argument of rationalist using experiments especially **Galileo** disproved the famous hypothesis of **Aristotle**. As a result of scientific knowledge modern rational philosophers began to improve, with the help of scientific knowledge. Among them **René Descartes**, **Leibnitz**, **Spinoza** - all these three philosophers used scientific methods in their rational arguments. They respected the scientific theories. Early rationalists did not

know about these scientific theories – therefore, their arguments were discarded/rejected by scientists. For an example, once **Aristotle** introduced the theory of Earth in the center of the Universe. He claimed, that the center of the Universe was Earth and the Sun moved around the Earth. The rational ideas of **Aristotle** have been disproved with scientific revelations. According to rationalists the knowledge can be gained without the empirical factors (whatever has been cognized by five senses). They argued that the knowledge a person gained through sense experience might not always be correct. For example mirage.

Other important idea of rationalism is necessity. Example – students have to work hard to get through their exams. Here passing the exam is empirical necessity, while hard work is the rational necessity.

- Empirical necessity is that what is necessarily needed – to pass exam is the thing we need to do. However, for passing exam we must work hard – working hard itself is not needed, but it is an unavoidable requirement for fulfilling the aim – passing the examination. Thus the empirical (visible) necessity is passing the exam while the rational (logical) necessity is working hard (studying).

The aim of rationalism is rather finding the logical necessity than the empirical necessity, because logical necessity always helps to find a solution for metaphysical and moral problems.

Innate Idea

According to modern rationalists some ideas are present since birth. Those ideas do not require any suggestion. As an example, hunger and sower(?). According to **Descartes** some ideas exist from the day of birth of a person. Such ideas do not require any sense experience - they are inborn ideas - **Descartes** argued that idea of the existence of the God is also innate.

Rationalism B (modern rationalism) (lectured by ven. Vanaratana) - 25th of February, 2011

The modern leading rationalist is **René Descartes**. He was the founder of modern rationalism. He was born in a noble family. He was a brilliant person since his childhood. His father called the little **Descartes** as a philosopher. In his early days he served in the arm-force. **Descartes** was a rationalist. He attempted to understand the world through rational thinking. There was not much place for rational thinking in the medieval period before **Descartes**.

- He was the first person who identified “rationalism”. He invented/developed this kind of philosophy. He did not face many problems, unlike the other people who tried to refute or proof the ideas.

Because medieval thinking was based on the concept of God, faith and devotion that were considered as the path reaching the God. Medieval philosophers argued that the existence of God cannot be understood through rational thinking.

Descartes held the view that the truth can be understood only by rational thinking. Therefore, he was doubtful about everything that would come without a rational basis. For him, the first rule was to accept nothing as truth what he would not recognize clearly as a truth, to accept nothing more than what was presented to his mind clearly and so he would not have occasion to doubt. The second rule was to divide each problem or difficulty into as many parts as possible, analyzing a problem to have a clear understanding. The third rule was to commence one's own reflection with objects that are as simple and as easy as possible to understand the particular problem ; rise them little by little to knowledge, up to the most complex knowledge. The fourth rule was to make observations so complete and general and one should be certain that one has omitted nothing. This includes the influence of mathematical knowledge of **Descartes** in his philosophical thinking.

- Sometimes if there is a problem, it may be understood better after being divided into several parts.
- “*Discourse of methods*” - using mathematical knowledge of **Descartes** he tried to understand the philosophical problems. Thus he realized, that by dividing a problem into several smaller problems one can solve it easier.

Descartes' view was, that there is nothing real in the external world. **Descartes** doubted/suspected his own experience. He thought that everything man experiences might not be real. **Descartes** determined to doubt everything until the doubt becomes impossible to be pushed. **Descartes** said:

“Everything I saw was false. There is nothing in the world that would be certain/permanent.”

To explain this, he further brings the argument of wax. It has its own characteristics. It has a shape. If we take a flame near to the wax, it starts to melt. Then all characteristics that it had before, disappeared. After the piece of wax is fully melted, how can one say that it is the piece of wax that one has seen before, in order to grasp the nature of wax. One cannot use their senses, but one must use their mind.

Dualism in the philosophy of Descartes

- Dualism means body and mind.

According to **Descartes**, body works like a machine. It is out of a certain material, it extends and moves. This follows the law of physics. On the other hand, the mind is described as a momentary entity. **Descartes** argued, that only human beings have mind and the mind interacts with the body. This is a form of Buddhism, that the mind controls the body or otherwise body controls the mind. The question is who makes the combination. According to **Descartes**, it is the God.

Rationalism C, the Buddhist view on rationalism A (lectured by ven. Vanaratana) 11th of March, 2011

Baruch Spinoza

Spinoza was influenced by **Descartes**. He emphasized that everything is based on one-substance God. **Spinoza's** solutions to the problem of body and mind were to argue, that the body and mind, two things, belong to one major substance i.e., God.

Spinoza argued, that everything that exists in the nature is one reality, namely 'the single substance', that is the basis of Universe. He has introduced five arguments to prove his standpoint.

1. Substance that exists cannot be dependent on anything or even on its existence.
2. No two substances can be shared by the same nature or attitude.
3. Substance can be only caused by something similar to it.
4. Substance could not be caused
5. Substance is infinite

Wilhelm Leibniz

- We can't say that he was a rationalist.

Leibniz argued against **Descartes** and **Spinoza**. He argued, that there are many substances in the world, he called them *monads*. According to **Leibniz**, we are living in the all-possible world. It is attempted to reconcile that idea that everything in the world is determined from the beginning by the God. But he accepted human beings have free will.

The Buddhist view on rationalism A

- In *Brahmajāla Sutta* there is »*Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkīhoti vīmaṃsī, so takkappariyāhataṃ vīmaṃsānucaritaṃ sayam paṭibhānaṃ evamāha -- 'sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyīṭṭhito*« - Language is the main thing we use for arguing. In *Vajirā Sutta* is mentioned, that “vehicle” is not a one thing, it consists of many parts (engine, wheels etc.). Thus after we remove each part we can't find anything like “vehicle”. Also, after we disassemble the engine, we can't find even the engine. In *Kasibāra Sutta* a *Brahmin* heard sound “*ciccitāyiti ...*” - the sound of milk rice. Language is not always giving the correct, real path – thus Buddhism didn't reject *takkivīmaṃsī* (the logical way) but explained that attachment for such views is not wise.

In Buddhism the word '*takkī*' (argument) is used to denote the meaning of rationalism, hence it gives the meaning 'reasoner'. Rationalists construct metaphysical arguments on the basis of reasoning. In the Buddhist teaching the word *takkī* goes with the word '*vīmaṃsī*' (examining). According to *Brahmajāla Sutta* (*Dīgha Nikāya*) there are four such major theories mentioned in the following manner:

»*Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī, so takkapariyāhataṃ vīmaṃsānucaritaṃ sayamaṃpaṭibhānaṃ evamāha -- 'sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyīṭṭhito; te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisama'nti.*«

(*Dīgha Nikāya – Brahmajāla Sutta – Sassatavāda*)

“Here a certain ascetic or *Brahmin* is a logician, a reasoner. Hammering it out by reason, following his own line of thought, he argues: “The self and the world are eternal, barren like a mountain-peak, set firmly as a post. These beings rush round, circulate, pass away and re-arise, but this remains for ever.”

(“*The Long Discourses of The Buddha*” - Translation by Maurice Walshe, Wisdom Publications, 1995)

This is a product of rational thinking and metaphysical speculation and it is also said to be self-evident (*sayamaṃpaṭibhānaṃ*). This is very much similar to '*a priori* thinking'. It is similar to »*Sato natthi vināso, asato natthi sambhavo*. During the time of **the Buddha** there were many metaphysical speculations, 1. *Sassato loko* (eternal world), 2. *Asassato loko* (impermanent world), 3. *Antavā loko* (limited world), 4. *Anantavā loko* (unlimited world), 5. *Taṃ jīvaṃ taṃ sarīraṃ* (what is body that is life), 6. *Aññaṃ jīvaṃ aññaṃ sarīraṃ* (body is different, life is different).

- These metaphysical speculations – *Sassato loko, asassato loko* (whether world is eternal, impermanent etc.) etc. were asked by **Mālunkya** and **the Buddha** refused to answer those questions.

These theories are considered to be exclusive product of *takkī*. Many more speculative theories based on *takka* were discussed in the *Pañcattaya Sutta* of *Majjhima Nikāya*:

»*ekantasukhīattāca loko ca.. ekantadukkhīattāca loko ca.. sukhadukkhī attāca loko ca.. adukkhamasukhī attāca loko ca, idameva saccaṃ moghamaññanti.*«

The Buddha did not consider *takka* as the path for understanding the reality. *Takka* does not lead a person to the truth always. It is further classified in the *Saṅdaka Sutta* of *Majjhima Nikāya*. As it mentions, there are four types of reasoning:

1. *Sutakkitaṃ tathā* (well-reasoned and true)
2. *Sutakkitaṃ aññatā* (well-reasoned and false)
3. *Dutakkitaṃ tathā* (ill-reasoned and true)
4. *Dutakkitaṃ aññatā* (well-reasoned and false)

As the *Kālāma Sutta* points out, there is four-fold reasoning:

- a) *Takka hetu* (logical way)
- b) *Naya hetu* (methodical way)
- c) *Diṭṭhi nijjāna khatthiyā* (dogmas)
- d) *Ākāri parivātakkena* (as teachers followed, we also follow)

The Lord Buddha did not accept all these kinds of reasoning as sufficient for apprehending the reality. All logical and illogical views appeared in *Brahmajāla Sutta* were derided/mockered by **the Buddha** as false. According to the *Ariyapariyesana Sutta* (*Majjhima Nikāya*) Buddhism is a doctrine that cannot be apprehended through reasoning. Reasoning, that depends on language is something conventional. Truth is transcendental - thus we can also see reasoning as insufficient for explanation of the truth. Modern philosophers introduce **the Buddha** as a rationalist, but reasons that they have given on this proposition are arguable, different from philosopher to philosopher. They call **the Buddha** a rationalist for various reasons:

1. **The Lord Buddha** is considered to be a rationalist because he was against dogmatism.
2. According to **Baṭṭācārya the Buddha** was a non-dogmatist, because He would not like to accept anything

dogmatic. He accepted only the knowledge, that comes not only through perception but also through rational thinking.

3. In the book “*Indian Philosophy*” by **Rādhakrishnan** is also mentioned, that **the Buddha** was a rationalist, since He tried to explain the reality without spiritual revelation.

But it is difficult to claim exactly, whether **the Buddha** was a rationalist or a non-rationalist.

Rationalism is a philosophical approach, opposite to empiricism. Rationalism is used as a theory, which means, that truth cannot be explained through the knowledge that we get through sense experience. It is difficult to explain Buddhism as a rationalistic or empirical thinking. In some discussions **the Buddha** denies the arguments based on metaphysical basis and can be understood through rationalism. According to *Mahā Sīhanāda Sutta (Majjhima Nikāya)* **the Buddha** recommends only the doctrine, which is empirically and experimentally verifiable. (?) According to *Sāṅdaka Sutta* of *Majjhima Nikāya* **the Buddha** advised **ven. Ānanda** that so far as anything can be ascertained by reasoning. (?) In *Culla Kamma Vibhaṅga Sutta* can be seen usage of rational arguments in the discussions on *kamma* and rebirth. **The Buddha** was asked the question: “What is the reason for inequality among human beings?” The answer was: “Beings inherit their *kamma* and *kamma* divides beings to the appropriate, high or low, status.

The Buddhist view on Rationalism B and Empiricism A (lectured by ven. Vanaratana) 18th of March, 2011

Rebirth was also inspired/understood by **the Buddha** through his extra-sensory perception. **The Buddha** explains his experience of rebirth in *Aṅguttara Nikāya* in several *suttas*. It is said, that the decease and the birth of beings, both to be verified by one's own vision. According to *Mahākamma Vibhaṅga Sutta* and *Mahāsīhanāda Sutta (Majjhima Nikāya)* **Buddha** has experienced the rebirth of those, who indulge in misconduct, who reproach the innocent, hold false views, born in a state of decline, they are born in hell after death.

Empiricism A

Empiricism is a theory of knowledge that emphasizes the role of experience that one can get through sense perception. Empiricism refutes rationalism. The notion innate idea is discounted (not taken seriously/not considered) in empiricism. According to the philosophy of science empiricism is a theory of knowledge which signifies those aspects of scientific knowledge that are related to experience.

The word empiricism has come to English from Greek and Latin languages. It was derived from the Greek word '*empiria*', which means the practical experience. According to Greeks, *empiria* is the skill that one gets through practical experience. The word empiricism has been derived from the Latin word '*experientia*', which means 'experience'.

Empiricism is often contrasted from rationalism – the theory, that holds the idea that mind may understand some truths without the help of sense experience. Empiricism is very much related to materialism with a view to stick to their standpoints. Empiricists have introduced a theory, that there is nothing in the intellect that would not be previously perceived by any of senses. Empiricists reject deductive theory (a theory of knowledge of God through thinking) and direct knowledge. According to them reasoning is not a way to new knowledge.

History of Empiricism

The idea of empiricism goes back to Greek period. Greeks defined empiricism as a source of knowledge. **Epicures**, who lived in Greek period, came out with the idea now called empiricism. Because of the great Greek philosophers **Plato** and **Aristotle**, who were rationalists, as they used in Greek the idea of empirical knowledge, empiricism did not become popular. **Epicures** argued against rationalism. According to him, at the birth of a person mind is clean/pure, like a white sheet of paper, which gradually becomes stocked with ideas gained by sense-perception. Idea of empiricism was systematically discussed by **Epicures**. According to his teaching, human concepts depend on empirical knowledge.

Empiricism B (lectured by ven. Rideegama Wanarathana) 1st of April, 2011

The theory of empiricism became more systematic in the 14th century. **William Okham** introduced his theory of empiricism even more clearly. As **Okham** understands, all knowledge that exists in the nature, comes through senses. This knowledge is helpful to understand the nature of the world differently according to the individual.

The most important defender of empiricism, in the beginning of modern philosophy was **Francis Bacon**. Though he understood the influence of scientific thought, he did not reject the *apriori* knowledge. **Bacon** argued, that the true knowledge is empirical, basic knowledge of the natural world. It should be followed by the scientific findings of observation, using scientific research methods. Further, he said, that ordinary sense perception cannot be trusted. There must be an experiential method, that after its appearance could be corrected in the ordinary sense experience.

John Locke on empiricism

John Locke explained character of mind in his book “*Concerning Human Understanding*”. He explained his theories under the influence of scientific methods, i.e., observation, introspection and experiment. **Locke** held the view, that mind is clear as a slate, in the beginning – ‘*tabula rasa*’.

George Berkeley

George Berkeley was an idealist. According to him individual cannot know any real existence of an object or matter behind the appearance of the object, as they are perceived. Therefore, he concluded, that all individuals know about an object as their perception of it. He said, that there is no existence of matter independent on perception. The question is, whether the physical object exists when we do not perceive it. Answer is, that physical object exists. If it exists, there must be a person, who perceives it. Who is that person? **Berkeley** says, that it is the God. Empirical theories of both **Berkeley** and **Locke** are incomplete, because they could not explain (deal with) empiricism perfectly.

David Hume on empiricism

David Hume endeavored/tried to explain empiricism avoiding the difficulties that **Locke** and **Berkeley** faced. When we talk about empiricism, we should not try to find reasons (think logically), but we should experience the object. **Hume** mentioned the idea that all knowledge we get cannot be based on reason from the empirical point of view. According to him, our beliefs are more accumulated sense experience. Every effect is based on a cause. He gave an example for causality. When a person beats a drum, a sound is produced. It is wrong, if we say that cause and effect determine everything. No one can predict the future observing the past.

Buddhist view on empiricism

The Buddha is an empiricist. According to *Saṅgārava Sutta (Majjhima Nikāya)*, Buddhism can be regarded as experientialism. Concerning both sensory perception and extra-sensory perception, according to the Buddhist point of view, materialists are not experientialists because they did not extra-sensory perception. According to *Mahā Kammavibhaṅga Sutta* and *Culla Kammavibhaṅga Sutta (Majjhima Nikāya)* **the Buddha** gave an explanation of rebirth and suffering of people in hell through his extra-sensory perception. *Brahmanimantika Sutta* of *Majjhima Nikāya* and *Pāyāsi Sutta* of *Dīgha Nikāya* mention the existence and nature of the planets in galaxy. **The Buddha** explained these things, having perceived/known them through extra-sensory perception. (**Mahā Moggallāna** had similar ability.)

It can be achieved through development of mind and through meditation. According to the *Kālāma Sutta* of *Majjhima Nikāya*, knowledge is to be gained by direct experience. It also asks not to apprehend the authority.

Scholars' view on Buddhist experientialism

Buddhism is based on empirical knowledge. In its approach to human problems and resolutions **the Buddha** has emphasized, that anyone, who follows the path prescribed by Him, can achieve the goal without help of any agent (God). There are five important factors pertaining to empirical approach in Buddhist teaching:

1. It is very advantageous and visible in this very life (*sandiṭṭhika*)
2. It gives immediate results and it is timeless (*akāliko*)
3. It is open to all and free from any secrecy and it can be examined (*ehi passiko*)

4. It can be entered upon (followed) and it leads to *Nibbāna* (*opanayiko*)
5. It is to be realized by the wise, individually (*paccattam veditabbo viññūhi*)

These five points are very important in regards to empirical knowledge, because this can be understood through features of empirical knowledge.

According to Buddhist teaching, mind is unblemished. According to **John Locke**, mind has no innate ideas. There is nothing in the mind that has not come through sense experience. Human gains knowledge through sense-organs. There are two sources of ideas – 'sensation' and 'reflection'. Sensation and reflection can be classified under two groups, as 'simple' and 'complex'. Simple ideas cannot be analyzed. Complex ideas can be analyzed.

E.g., sensation → something → rose flower X reflection → something → smoothness, pleasant smell, it is red

Collection of simple knowledge that one gets through their perception.

Assignment:

1. *Vajirā Sutta* in *Saṃyutta Nikāya*
2. *Poṭṭhapāda Sutta* in *Dīgha Nikāya*
3. *Alagaddūpama Sutta* in *Majjhima Nikāya*
4. *Madhupiṇḍika Sutta* in *Majjhima Nikāya*
5. “*Early Buddhist Theory of Knowledge*”, **K. N. Jayatilaka**
6. “*Language, Truth and Logic*”, **Ayer**, (page 21 and 41)

Epistemology, examination of knowledge (lectured by ven. Vanaratana) 29th of April, 2011

Epistemology is the subject that decides whether the knowledge we gain is true or false. Accordingly, the way we use for it distinguishes what is correct knowledge and what is the incorrect knowledge.

It is evident, that **Descartes** was the first western philosopher who made research in the field of epistemology. There is a set of questions discussed in the epistemological sphere.

1. Is genuine knowledge accessible at all?
2. What are the limits of knowledge?
3. From what faculty of the human body, including the mind, does the knowledge originate?
4. Which method should be used to obtain the correct knowledge?
5. How can one justify *apriori* statements?
6. Where is the boundary of the subjective and objective knowledge?
7. What is the nature of truth?

According to Empiricism, knowledge is a result of a kind of reflection of external objects through sense-organs. It is not based on *apriori* knowledge. It has to be developed by observation. **Plato** stated, that *ideas* have independent existence. Their independent existence is the only reality in the universe. Valid knowledge is caused when mind grasps these *ideas*. **Descartes** held the view, that only *ideas*, which are clear and distinct to the mind represent real knowledge.

Kant attempted to reach the true knowledge with the help of both rationalism and empiricism. **Kant** understood that it was better to understand what knowledge the human mind is capable of (empirical, rational or any way). Before attempting to solve the problems concerning the soul, God, ultimate reality, etc. Any attempt without proper means of knowledge would become meaningless for achieving knowledge. **Kant** attempted to combine both empiricism and rationalism in this regard. This is called 'form and matter epistemology'. **Kant** emphasized, that we should gain correct knowledge of both matter and mind. **Kant** agreed with rationalism up to a certain extent, but he agreed and also considered empirical knowledge as more informative on the structure of the thought. According to **Kant**, knowledge is performed in the mind with the help of sense perception. That knowledge uncovers the

appearance of objects as we can experience them.

Sense-organs only connect the objects with the mind, therefore it is meaningless to speak about an ultimate reality of the phenomenal world through empirical knowledge. The rational mind always tries to build an unconditional reality that runs behind the empirical knowledge that we gain from the physical world.

Buddhist view on Epistemology A

Buddhism doesn't accept, that the external world is based on metaphysical reasoning, as it appears in *Sabba Sutta*³⁶. *Sabba* means 'all objects, that are perceived by sense organs. *Sabba Sutta* explains, that everything in the physical world as *sabba*. Man builds one's own world through the perception of external world with the help of six sense-organs. According to **Kant** and Buddhist teachings it is clear, that only objective knowledge can be established in the empirical field.

Buddhism emphasizes, that any attempt to exist empirical knowledge, would lead to transcendental doctrine. As it appears, **Kant's** arguments on pure reasoning are transcendental and over limits of sense experience. No object is adequate to the transcendental idea possible to find within spiritual exercise. Concepts such as God, soul, rebirth and reality of the universe are considered as metaphysical concepts. All these concepts are beyond sense-experience. It mind tends to make metaphysical judgment through logic and arguments. This can be explained in *Sāmaññaphala Sutta* as

»*Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī, so takkapariyāhataṃ vīmaṃsānucaritaṃ sayam paṭibhānaṃ evamāha – ‘sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyīṭṭhito.*«

(*Dīgha Nikāya – 1. Brahmajāla Sutta – Sassatavādo – 34*)

“Here a certain ascetic or Brahmin is a logician, a reasoner. Hammering it out by reason, following his own line of thought, he argues: “The self and the world are eternal, barren like a mountain-peak, set firmly as a post. These beings rush round, circulate, pass away and re-arise, but this remains for ever.”

(translation from „*The Long Discourses of the Buddha – A Translation of the Dīgha Nikāya*“ Maurice Walshe)

'*Takkapariyāhataṃ vīmaṃsānucaritaṃ*' means 'hammering completely by reason' (*takka+pari+āhata*) and 'accompanying/connecting with experiment/investigation' (*vīmaṃsa+anucarita*).

Buddhist view on Epistemology B (lectured by ven. Vanaratana) 27th of May, 2011

As it is defined in Buddhist philosophy and philosophy of **Kant**, metaphysical concepts are based on speculative employment of reason. **Kant** also accepted sensory experience as insufficient for apprehending the reality. Buddhism mentions that there is impermanence with regards to senses and objects, thus they are like a mirage: »*Māyūpamaṇca viññāṇaṃ.*« (*Dhammapada*) **Kant** also accepted a similar idea. Although **Kant** accepted sensory perception is not sufficient to apprehend the reality of the world, Buddhism suggests extrasensory perception

36 »23. *Sāvattṭhinidānaṃ.* “*Sabbaṃ vo, bhikkhave, desessāmi. Taṃ suṇātha. Kiñca, bhikkhave, sabbaṃ? Cakkhuñceva rūpā ca, sotañca [sotañceva (?) evamitarayugalesupi] saddā ca, ghānañca gandhā ca, jivhā ca rasā ca, kāyo ca phoṭṭhabbā ca, mano ca dhammā ca – idaṃ vuccati, bhikkhave, sabbaṃ. Yo, bhikkhave, evaṃ vadeyya – ‘ahametaṃ sabbaṃ paccakkhāya aññaṃ sabbaṃ paññāpessāmi’ ti, tassa vācāvattṭhukamevassa [vācāvattṭhurevassa (sī. pī.), vācāvattṭhudevassa (syā. kaṃ.)]; puṭṭho ca na sampāyeyya, uttariñca vighātaṃ āpajjeyya. Taṃ kissa hetu? Yathā taṃ, bhikkhave, avisayasmi’ nti.*« (*Samyutta Nikāya – Saḷāyatanaṃvaggapāḷi – 1. Saḷāyatanaṃsamyuttaṃ – 3. Sabbavaggo – 1. Sabbasuttaṃ*)

Translation: “At Sāvattṭhī, “Bhikkhus, I will teach you the all. Listen to that... “And what, bhikkhus, is the all? The eye and forms, the ear and sounds, the nose and odours, the tongue and tastes, the body and tactile objects, the mind and mental phenomena. This is called the all. “If anyone, *bhikkhus*, should speak thus: “Having rejected this all, I shall make known another all” - that would be a mere empty boast on his part. If he were questioned he would not be able to reply and, further, he would meet with vexation. For what reason? Because, *bhikkhus*, that would not be within his domain.” („*The Connected Discourses of the Buddha – A New Translation of the Samyutta Nikāya*“, **Bhikkhu Bodhi**)

(*atīndriyapratyakṣaṇāna/atiindiyapaccakkhaṇāna*³⁷). Buddhism accepts the existence of external objects with the mediation of mind: »*mano pubbaṅgamā dhammā*« - “mind is the forerunner”. **Kant** also held similar idea with regards to extrasensory perception, which are not objects of consciousness, but are thoughts as objects merely through understanding. We recognize them as intelligible entities. Thus **Kant** points out the sphere of an object:

1. phenomenal (knowledge of sense experience of external world)
2. nominal (appearance of an object as it is)

This concept of phenomena is similar to the concept *papañca* (a kind of knowledge acquired through experience), taught in *Madhupīṇḍika Sutta*. As **Kant** understands, concepts like God, soul, heaven are produced by transcendental illusion. But it is mentioned in *Mūlapariyāya Sutta*, that *they* may be apprehended through *abhiññā*. But when we consider the unanswered questions, mentioned in *Cūlamālunkyaṇaputta Sutta*, we may suppose, that **the Buddha** also considered the transcendental illusion to a certain extent. **The Buddha** preached there that what we should be concerned with is actually just the Four Noble Truths. *Acinteyya Sutta*³⁸ also mentions, that we should not be concerned with four factors connected to transcendental illusion:

1. »*Buddhavisayo acinteyyo*.« “**The Buddha's** matter is unthinkable.”
2. »*Jhānavisayo acinteyyo*.« “The *jhāna* matter is unthinkable.”
3. »*Kammavipāko acinteyyo*.« “The action-reaction is unthinkable.”
4. »*Lokacintā acinteyyā*.« “The world matter is unthinkable.”

The Buddha advised the *Kālāmas* that it was proper for them to have a doubt. It has been arisen in a matter.³⁹

1. One should not be led by report (*mā anussavena*)
2. One should not be led by tradition (*mā paramparāya*)
3. One should not be led by hearsay (*mā itikirāya*)
4. One should not be led by authority of religious teacher (*mā piṭakasampadānena*)
5. One should not be led by mere logic (*mā takkaḥetu*)
6. One should not be led by mere inference (*mā nayahetu*)
7. One should not be led by considering appearance (*mā ākāraparivitakkena*)
8. One should not be led by delight in speculation (*mā diṭṭhinijjhānakkhantiyā*)
9. One should not be led by seeming possibilities (*mā bhabbhārūpatāya*)
10. One should not be led by teachers (*mā samaṇo no garu*)

Pragmatism A

It developed in America in 19th century. **Charles Sanders Peirce** (1834-1914) is considered to be the person, who developed this philosophy. American scholars consider **Pierce** to be the inventor of philosophy. He tried to find solution for philosophical problems. According to pragmatists, traditional philosophical teachings are not concerned with modern problems. According to them, those theories are like instruments which are not strong enough to solve their problems. The theories, that can solve problems, should have pragmatic values. Their criterion of truth was sufficient theory, as it is only based on experiments.

37 This term does not appear in *Tipiṭaka*, *Aṭṭhakatā*, *Ṭīkā* or *Añña*. We may find only the term *paccakkhaṇāna*.

38 *Āṅguttara Nikāya – Catukkanipātapāḷi – Dutiyapaṇṇāsakaṃ – (8) 3. Apaṇṇakavaggo – 7. Acinteyyasuttaṃ*

39 This should be in *Kālāma Sutta*. But it seems, that in *Chaṭṭhasaṅgāyanā Tipiṭaka* program there is no *sutta* called “*Kālāma Sutta*”. I have found a *sutta*, which may be the *Kālāma Sutta*, but it's name is *Sarabhasuttaṃ*. It is in *Āṅguttara Nikāya – Tikanipātapāḷi – Dutiyapaṇṇāsakaṃ – (7) 2. Mahāvaggo – 4. Sarabhasutta*.

Pragmatism B (lectured by ven. Vanaratana) 3rd of June, 2011

There is a relationship between truth and good. The truth is good because it can bring solutions for problems of our existence. According to pragmatic theories, true is true only when it brings results. There is another teaching in modern philosophy similar to pragmatism, namely 'utilitarianism'. The aim of pragmatism is much similar to utilitarianism. Pragmatism talks about methods that have a certain value of truth. This kinds of ideas are very much similar to experiments in the field of science. Utilitarianism pays much attention to the result of the action. If the majority is benefited only by action, such action should have a value of utility, as utilitarianism explains. **C. S. Peirce** was known as the founder of pragmatism. But **William James** was the person, who made pragmatism much famous in the world. The purpose of pragmatic philosophy is to find out what is valuable and in what sense it is valuable for us. **W. James** and **Peirce** were influenced by the teaching of empiricism, due to which their new way of thinking developed. That kind of thinking is known as 'pragmatism'. **James** applied the pragmatic method to the epistemological truth. He would seek the meaning of truth through the way how ideas are functional in our lives. He said:

“... any idea that will carry us prosperously from any one part of our experience to any other part, linking things satisfactorily, working securely, saving labor; is true for just so much, true in so far forth, true instrumentally. (1907: 34)”

James was eager to discover how are true believes reflecting the human life, what is their current value, what is the result they lead to. According to **William James**, beliefs do not follow the needs of external world, the method of religion does not reflect (or is not concerned sufficiently) with human suffering. **James** understands true belief should be satisfying – ideas may be powerful enough to provide one with a temporary satisfaction (through understanding), but insufficient for solving of our problems.

Pragmatism in Buddhism A

Buddhism is also recognized as a pragmatic teaching. Buddhism emphasizes a core of teachings to be practiced for the betterment of this life and afterlife and for the attainment of *Nibbāna*. Buddhism is teachings that should be practiced, not a teaching based on faith, devotion and belief. Buddhism is pragmatic as it is concerned with what is useful for the attainment of the ultimate goal. **Rhys Davids** has used both descriptions with reference to Buddhism and **the Buddha**. Buddhist teaching is both pragmatic and utilitarian. **The Buddha** emphasized the validity of truth as it appears in *Kālāma Sutta*. In *Kālāma Sutta* **the Buddha** mentions, that one should follow what one just knows, and one should not let himself to be misled by report, tradition, hearsay, proficiency in the collection (religious teacher), mere logic, mere inference, considering appearance, delight in speculation, seeming possibilities, nor respect for recluse (*samaṇa*). “But,” he said, “*Kālāmas*, when you know for yourself – these things are unpractical, blameworthy, conceived by intelligent ones, these things are not to be performed and understand that it leads to loss, sorrow, then indeed, you reject them. But if at any time you know yourselves, that these things are profitable, blameless, they are practiced by the intelligent ones – these things, when performed and understood, they lead to profit. If you do not understand, then reject the theory. If you know for yourselves, that something is useful to you and it brings practical value, then accept it.

Pragmatism in Buddhism B (lectured by ven. Vanaratana) 17th of June, 2011

Hīnayāna Indian scholars in his book “*Outlines of Indian Philosophy*” described Buddhism as a pragmatic teaching. According to him, **the Buddha's** only one thought was, that it is necessary to overcome evils, that dominate everywhere. According to Him, it is the chief characteristic of life.⁴⁰ He describes the parable appearing in the *Saṃyutta Nikāya*, that is known as the 'handful of *siṃsapa* (*sīsapā*) leaves' to highlight the principle that guided **the Buddha** in His discourses. **The Buddha**, taking a handful of *siṃsapa* (*sīsapā*) leaves into His hand, explained that what He had explained was much less than He knew, but it was that what was needed for getting free from suffering. Thus he compared the handful of leaves in His hand to the leaves in whole the forest.⁴¹ According to **M. Hiriyanna**,

40 The teacher actually said: “According to Him, it is the only characteristic of life.” But this is not mentioned in the book about which the teacher speaks. Moreover, it is not in accordance with the truth.

41 This story appears in *Saṃyutta Nikāya – Mahāvaggapāli – 12. Saccasaṃyuttaṃ – 4. Sīsapāvanavaggo – 1. Sīsapāvanasuttaṃ*

the Buddha was pragmatic, because He neither gave reason for theoretic curiosity nor did He attempted to find an answer to metaphysical questions.⁴²

Prof. K. N. Jayatilaka strongly holds that **the Buddha** was a pragmatic. He gives many examples from the Pāli *suttas*. For example the parable of arrow, parable of raft and the questions that He set aside (*abyākata*) in support of his view.

Edward Conze also accepts Buddhism as a pragmatic teaching, because it describes a practicable way to practice. It is also utilitarian. It is useful to practice for the realization of the final goal. (As **ven. Pategama Gnanarama** explains,) “In the very first discourse, where the Four Noble Truths are introduced for the first time, it is stated that those truths have three circles (*tiparivaṭṭa*) and twelve modes (*dvādasākāra*). The knowledge of each Noble Truth is one of the three circles amounting to four modes. Then with regard to the First Truth, it should be comprehended (*pariññeyyaṃ*) and has been comprehended (*pariññātaṃ*). The Second should be abandoned (*pahātabbaṃ*) and has been abandoned (*pahīnaṃ*). The Third should be realised (*sacchikātabbaṃ*) and has been realised (*sacchikataṃ*) and the Fourth should be developed (*bhāvetabbaṃ*) and has been developed (*bhāvitaṃ*).⁴³ This is the pragmatic view of Buddhism. “The analysis of twelve modes would substantiate the fact, that the teaching of **the Buddha** is not a mere philosophical hypothesis, but a doctrine to be understood and practiced. Therefore, the knowledge and practice of these twelve modes are known as 'seeing things as they really are' (*yathābhūtañāṇadassana*).”⁴⁴

“The ethical summary of the teaching found in the *Dhammapada* illustrates its pragmatic nature more explicitly:

“Abstention from all evil,	» <i>sabba pāpassa akaraṇaṃ,</i>
cultivation of good and	<i>kusalassa upasampadā</i>
purification of one’s mind	<i>sacittapariyodapaṇaṃ,</i>
— this is the Teaching of the Buddhas”.	<i>etaṃ buddhānasāsaṇaṃ</i> «

Dhammapada 183

Then again it is stressed:

“Striving should be done by yourselves, the *Tathagatas* are only teachers. The meditative ones, who enter the way, are delivered from the bonds of *Māra*”.⁴⁵

» <i>Tumhehi kiccamātappaṃ,</i>	“You yourself should make an effort,
<i>akkhātāro tathāgatā;</i>	The <i>Tathāgatas</i> are only teachers,
<i>Paṭipannā pamokkhanti,</i>	the meditative ones who enter the way are delivered
<i>jhāyino mārabandhanā.</i> «	from the bonds of <i>Māra</i> .”

Dhammapada 276

42 Here is the exact quotation of the part of the book from which the teacher took the ideas: “(3) It is pragmatic. Buddha taught only what is necessary for overcoming evil whose prevalence is, according to him, the chief characteristic of life. The principle which guided him in his numerous discourses is clearly shown by the following story related in one of the Suttas. Once when sitting under a śīmśupa tree, Buddha took a few of its leaves in his hand and asked his disciples that had assembled there to tell him whether they were all the śīmśupa leaves or whether there were more on the tree. When they replied that there were surely many more, he said: 'As surely do I know more than what I have told you.' But he did not dwell upon all that he knew, since he saw no practical utility in doing so. It would on the contrary, he thought, only make his hearers idly curious and delay their setting about the task of exterminating evil. 'And wherefore, my disciples, have I not told you that? Because, my disciples, it brings you no profit, it does not conduce to progress in holiness, because it does not lead to the turning from the earthly, to the subjection of all desire, to the cessation of the transitory, to peace, to knowledge, to illumination, to Nirvana: therefore have I not declared it unto you.' Deliverance from pain and evil was his one concern and he neither found time nor need to unravel metaphysical subtleties. He was thus eminently practical in his teaching. 'Philosophy purifies none,' he said, 'peace alone does.' It is sometimes maintained that Buddha was an agnostic and his silence on matters commonly referred to by other religious teachers is explained as due to a lack of certainty in his knowledge of ultimate things. But it is forgotten that to so interpret the teaching of Buddha is to throw doubt upon his spiritual sincerity. If he did not know the truth, he would not have considered himself to be a Buddha or the enlightened. I From what we have just stated, it will be seen that we have not to look for any metaphysics as such in the teaching of Buddha. He was averse to all theoretic curiosity.” “*Outlines of Indian Philosophy*”, **M. Hiriyanna**, Motilal Banarsidass, 1993, reprint 2005)

43 The teacher simply copied whole this part from the book “*Essential of Buddhism*” from **ven. Pategama Gnanarama**, free to download from <http://www.buddhanet.net> .

44 The teacher simply copied whole this part from the book “*Essential of Buddhism*” from **ven. Pategama Gnanarama**, free to download from <http://www.buddhanet.net> .

45 Translation probably by **ven. Pategama Gnanarama**.

“Mere recitation of the scriptures without practice is criticised and the person who engages only in recitation is compared to a cowherd who does not derive the benefit of rearing cows:”^{46,47}

»*Bahumpi ce saṃhita [sahitaṃ (sī. syā. kaṃ. pī.)]
bhāsamāno,
na takkaro hoti naro pamatto;
Gopova gāvo gaṇayaṃ paresaṃ,
na bhāgavā sāmāñña hoti.*«

“Though much he recites the Sacred Texts,
but acts not accordingly, that heedless man
is like a cowherd who counts others' kine;
he has no share in the blessings of a recluse.”

Dhammapada 19

“In Buddhist ethical conduct, until one realises the supreme state, one is called a moral trainee (*sekha*), because he is still on the path of practice. Only after the realisation of the objective he is called a moral adept (*asekha*). **The Buddha's** call to practise the *Dhamma* is again found in the *Dhammadāyāda Sutta* of the *Majjhima Nikāya*”⁴⁸ (*sutta* no. 2) and in the *Alagaddūpama Sutta* (*Majjhima Nikāya*, no. 22). There it is explained, that it should be taken as a reason to end *Samāsāra* (*taraṇatthāya*) and not to be grasped (*gahaṇatthāya*).⁴⁹ When all these factors are considered as a whole, through these factors it is possible to say, that up to a certain extent Buddhism is a pragmatic teaching.

Existentialism A (lectured by ven. Vanaratana) 24th of June, 2011

- The main development of existentialism happened during and after the Second World War. During this war people saw the great suffering that life brings and they started to doubt their Christian beliefs. This was one of the main causes for emergence of existentialism.

French based term, existentialism, does not designate a philosophy of a single philosopher. There are many members who belong to this philosophical school. Generally, Danish **Søren Kierkegaard** (1813-1855) is known as the founder of existentialism. Existentialism can be considered as a turning point of the modern philosophy. According to other philosophies, man should exist with a view to reach the essence of life. Existentialists rejected this idea and emphasized, that existence is more important than the essence of life, as some people are not able to reach the essence of it during their life time. This is undermined by the fact, that all personal attempts may become futile within a minute due to unexpected circumstances. During the Second World War large number of people died unexpectedly. They died without reaching their goals. In such an environment, existentialists pointed out, that it was better to give priority to survival than to seek essence of life. Therefore, the central proposition of existentialism is “existence precedes essence”.

Many existentialists do not agree upon what is meant by the word 'essence'. By 'essence' is generally meant 'a nature of a thing'. Existence of a man is controlled by its essence. There are some difficulties with regards to the definition of the word 'essence'. Most existentialists do not agree upon the reality of essence, that could be clearly summarized into a system. However, a precise definition of existentialism would be, that existentialism emphasizes individual existence and just then the personal essence. Existentialism attempts to direct our attention to own self as individuals. They believe, that for everyone there should be freedom in choice, because that helps human beings to create their own nature. It is one of their major attempts, to make individuals free in their own path. Basically, existentialists believe, that man is the highest animal.

Who can define himself through life, he has no meaning without life. Existentialism believes in life and the fight for it. While fighting for life, each man must face important and difficult decisions. “They stress the fact that every individual is only a limited human being. Each must face important and difficult decisions with only limited knowledge and time in which to make these decisions. Human life is seen as a series of decisions that must be made without knowing what the correct choice is. They must decide what standards to except and which ones to reject.

46 The teacher simply copied whole this part from the book “*Essential of Buddhism*” from **ven. Pategama Gnanarama**, free to download from <http://www.buddhanet.net> .

47 Translation to English copied from “*The Dhammapada*” by **Narada Thera**, Vajirarama, Colombo, 1940

48 The teacher simply copied whole this part from the book “*Essential of Buddhism*” from **ven. Pategama Gnanarama**, free to download from <http://www.buddhanet.net> .

49 These two words appear only in *Jātaka Aṭṭhakathā* - [536] 4. *Kuṇāljātakavaṇṇanā*

Individuals must make their own choices without help from external standards. Humans are free and completely responsible for their choices. Their freedom and responsibility is thrust upon them and they are “condemned to be free”.⁵⁰ *Ambalaṭṭhika Rāhulovāda Sutta* mentions, that one should do actions, that do not lead to own affliction, or to the affliction of others, or to the affliction of both. People's “responsibility for actions, decisions and beliefs cause anxiety. They try to escape by ignoring or denying their responsibility. To have a meaningful life one must become fully aware of the true character of the situation and bravely accept it.”⁵¹ Every person's precious life time is spent by changing this or that essence. However, without life there can be no meaning. The search for meaning in existentialism is the search for one's self.

“According to **Samuel Beckett**, existence is determined by chance. This is the first basic existentialist theme.”⁵² “A second existentialist theme is that of anxiety, or the sense of anguish, a generalized uneasiness, and a fear or dread that is not directed to any specific object. Anguish is the dread of the emptiness of human existence. This theme is as old as **Kierkegaard** is within existentialism; it is the claim that anguish is the underlying, all-pervasive, universal condition of human existence. Existentialism agrees with certain ideas in Judaism and Christianity, which see human existence as fallen from grace, and humans have lived in suffering, guilt, and anxiety. This dark and depressing view of human life leads existentialists to reject ideas such as happiness, enlightenment optimism, a sense of well-being, since these can only reflect a superficial understanding of life, or a naive and foolish way of denying the despairing, tragic aspect of human existence.”⁵³

Existentialism B (lectured by ven. Vanaratana) 1st of July, 2011

“**Kierkegaard** saw rationality as a mechanism humans use to counter their existential anxiety, their fear of being in the world”⁵⁴

The third point is absurdity, which means meaninglessness of human life. It means, that we have not come to fulfill any mission in this life, we came to this world without any aim. According to some existentialists we have come to this world without willingness. An existentialist would say: “This is my existence, but the absurdity of this existence is its meaninglessness.” The exact meaning of human existence is impossible to be explained as absurd. According to existentialists, everyone of us is thrown into time and place by birth. But the question is why. Also we may question, why everything is not under the control of human being. **Kierkegaard's** philosophy of absurdity of life is comparable to the story of **Sisyphus**, a figure of Greek mythology who was condemned to repeat forever the same meaningless task of pushing a boulder up a mountain, only to see it roll down again. This essay written on this topic by **Albert Camus** concludes,⁵⁵ “The struggle itself towards the heights is enough to fill a man's heart. One must imagine **Sisyphus** happy.”⁵⁶

Religion and Existentialism

Religion is just choice, that makes one united with his/her essence. Existentialism is a kind of philosophy introduced by various philosophers of various attitudes to faith, such as **Kierkegaard**, **Nietzsche**, **Pascal**, **Albert Camus** etc. of who some believed in God's existence and some did not. **Søren Kierkegaard** was a passionate protestant and supporter of **Luther King's** teaching. But **Sartre** was also a believer in God in the beginning, though World War II and the constant suffering of the world drove him away from his belief.

According to many existentialists, the greatest victory is the realization of absurdity of life and accepting it. In short, one has to live a miserable life for which one may not be endowed with a great force. If any supernatural being, creator of world exists, then why do we exist? If such a being does not exist, why don't we commit suicide and make our suffering shorter? Existentialists do not accept the concept of rebirth and as such some of them argue, that there is no life after death.

50 From http://en.coolreferat.com/Modern_Literature_Existentialism_Essay_Research_Paper_EXISTENTIALISMExistentialism

51 *Ibid.* (taken from the same place as above)

52 From http://www.essays.cc/free_essays/e4/dkt88.shtml

53 *Ibid.*

54 From <http://www.askert.com/existentialism.html>

55 For reference, see http://en.wikipedia.org/wiki/The_Myth_of_Sisyphus .

56 See “*Contemporary Thought*” by **Joan A. Price**, Infobase Publishing, 2008, p. 140

Buddhist attitude to Existentialism (lectured by ven. Vanaratana) 2011

In existentialism man occupies a unique position among all beings, because he has the ability to work for his own enlightenment. In contrast to that in Buddhism man is considered as the highest in the hierarchy of beings because of the power he has to cause his own welfare and welfare of others.

According to Buddhism, man is not a sinner who should pray for his own salvation. The position and ability of man with regards to spiritual attainments cannot be challenged by any supreme being. However, according to some existentialists, man is a product of the creator God and thus he is unable to exceed the God. That is the main cause of suffering. In Buddhism, which is non-theistic, man is given complete freedom with regards to the path for his salvation. In existentialism, no man can be the God, while in Buddhism no God, even the highest *Brahma*, cannot become a *Buddha*. It is man, who has the power to develop his brain capacity together with wisdom, enabling him achievement of the highest good, that is *Nibbāna*.

The Buddhist concept of man is different from that in other religions. In theistic religions man is helpless without God. It is only in Buddhism, where the man is given responsibility for his own salvation, provided the fact, that it is rare to be so fortunate and be born as a human (*dullabham ca manussattham*).⁵⁷

Buddhism is neither pessimistic nor optimistic teaching. It is based on realism. The reality of the world is impermanence (*aniccā*), unsatisfactoriness (*dukkha*) and soullessness (*anattā*). In Buddhism these three doctrines are well explained in the *Anattalakkhaṇa Sutta* of *Samyutta Nikāya*.⁵⁸ According to it, man suffers due to the attachment to things, while the one who understands this reality is explained thus: “Seeing thus, *bhikkhus*, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.’”⁵⁹

In Buddhism, the whole teaching on impermanence is that all things are conditioned entities. Everything changes in a rapid succession (*uppādavayadhamma*⁶⁰), which is the reason for suffering. According to theistic existentialists, without the God in case of atheists the reason for their suffering is not given. This rapidly changing impermanent world leads man to suffering, and as such existentialists see it as a place full of suffering without understanding the real cause of it. In Buddhism *dukkha* covers a wide range of all sorts of suffering, while in existentialism the only kind of suffering is the one connected to feeling. In Buddhism also illness, pain, insecurity, unpleasantness, anguish, anxiety, unhappiness, mental conflicts and unsatisfactoriness are given. In Pāli there are certain words to point out the main kinds of suffering: *soka* (sorrow), *parideva* (lamentation), *dukkha* (pain), *domanassa* (grief), *upāyāsa* (disturbance). The concept of suffering or unsatisfactoriness includes insecurity of the whole of our experience.

Suffering or unsatisfactoriness (*dukkha*) as described in the Pāli texts has a wider meaning than the one given by existentialists. It has been used to give a physical meaning as well as psychological meaning to the existential suffering, namely birth (*jāti*), old age (*jarā*), death (*maraṇa*). It is clear, that Buddhism has analyzed suffering systematically.

Explaining the *dukkha*, **the Buddha** continued as: “And this, monks, is the noble truth of suffering: birth is suffering, old age is suffering, disease is suffering, death is suffering, separation from what is dear is suffering, association with what is not dear is suffering, not getting what one wants is suffering, in short, the grouping of five

57 As is said in *Pakiṇṇaka Gantha Saṅgaho – Sīmavisoḍhanīpāṭha*, “*Dullabhañca manussattham, buddhuppādo ca dullabho; Dullabhā khaṇasampatti, saddhammo paramadullabho*’ti.”

58 *Samyutta Nikāya – Khandhavaggapāḷi – 1. Khandhasamyuttam – 6. Upayavaggo – 7. Anattalakkhaṇasuttam*

59 Translation from Pāli from “*The Connected Discourses of the Buddha – A New Translation of the Samyutta Nikāya*” by **Bhikkhu Bodhi**, Wisdom Publications, Somerville MA USA, 2000, pp. 902, 903. Here is the translated text as it is in Pāli: »*Evaṃ passam, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññānasmimpi nibbindati. Nibbindam virajjati; virāgā vimuccati. Vimuttasmim vimuttamiti nāṇam hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparam itthattāyā’ ti pajānātī*’ ti.«.

60 This word appears only in *Dīgha Nikāya – Mahāvaggapāḷi – 2. Mahānidānasuttam – Attasamanupassanā* and in *Aṭṭhakathā* related to this section.

aggregates is suffering.”⁶¹ This is very precise statement, full of meaning, covering all experience of human life. Firstly, Buddhism describes the physiological suffering and just then the psychological suffering.

The doctrinal aspect of suffering, according to Buddhism, is the five aggregates of grasping. As existentialists explain, suffering is the nature of the human kind. According to some theistic existentialists, suffering has come to the world as a result of the divine creation.

Karl Marx and Marxism A (lectured by ven. Vanaratana) 26th of August 2011

The German “philosopher, social scientist, historian and revolutionary, **Karl Marx**, is without a doubt the most influential socialist thinker to emerge in the 19th century. Although he was largely ignored by scholars in his own lifetime, his social, economic and political ideas gained rapid acceptance in the socialist movement after his death in 1883. Until quite recently almost half the population of the world lived under regimes that claim to be Marxist. This very success, however, has meant that the original ideas of **Marx** have often been modified and his meanings adapted to a great variety of political circumstances. In addition, the fact that **Marx** delayed publication of many of his writings meant that it has been only recently that scholars had the opportunity to appreciate **Marx's** intellectual stature.

Karl Heinrich Marx was born into a comfortable middle-class home in Trier on the river *Moselle* in Germany on May 5, 1818.”⁶² “At the age of seventeen, **Marx** enrolled in the Faculty of Law at the University of Bonn.”⁶³ “**Marx** moved into journalism and, in October 1842, became editor, in Cologne, of the influential *Rheinische Zeitung*, a liberal newspaper backed by industrialists. **Marx's** articles, particularly those on economic questions, forced the Prussian government to close the paper. **Marx** then emigrated to France.”⁶⁴ “**Marx** became a communist and set down his views in a series of writings known as the *Economic and Philosophical Manuscripts* (1844), which remained unpublished until the 1930s. In the *Manuscripts*, **Marx** outlined a humanist conception of communism, influenced by the philosophy of **Ludwig Feuerbach** and based on a contrast between the alienated nature of labor under capitalism and a communist society in which human beings freely developed their nature in cooperative production. It was also in Paris that **Marx** developed his lifelong partnership with **Friedrich Engels** (1820-1895).”⁶⁵

“**Marx** was expelled from Paris at the end of 1844 and with **Engels**, moved to Brussels.”⁶⁶ “While in Brussels **Marx** devoted himself to an intensive study of history and elaborated what came to be known as the materialist conception of history. This he developed in a manuscript of which the basic thesis was that “the nature of individuals depends on the material conditions determining their production.” **Marx** traced the history of the various modes of production and predicted the collapse of the present one -- industrial capitalism -- and its replacement by communism.”⁶⁷

Karl Marx and Marxism B (lectured by ven. Vanaratana) 2nd of September, 2011

“**Marx's** major work on political economy made slow progress. By 1857 he had produced a gigantic 800 page manuscript on capital, landed property, wage labor, the state, foreign trade and the world market. The *Grundrisse* (or *Outlines*) was not published until 1941.”⁶⁸

“The most important political event in 1871 was when the citizens of Paris rebelled against their government and held the city for two months. On the bloody suppression of this rebellion, **Marx** wrote one of his most famous

61 A translation of this Pāli text: »“*Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ – jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ na labhati tampi dukkhaṃ – saṃkhittena pañcupādānakkhandhā [pañcupādānakkhandhāpi (pī. ka.)] dukkhā.*« (*Samyutta Nikāya – Mahāvaggapāli – 12. Saccasaṃyuttaṃ – 2. Dhammacakkappavattanavaggo – 1. Dhammacakkappavattanasuttaṃ.*)

62 <http://www.historyguide.org/intellect/marx.html>

63 <http://www.historyguide.org/intellect/marx.html>

64 <http://www.historyguide.org/intellect/marx.html>

65 <http://www.historyguide.org/intellect/marx.html>

66 <http://www.historyguide.org/intellect/marx.html>

67 <http://www.historyguide.org/intellect/marx.html>

68 <http://www.historyguide.org/intellect/marx.html>

pamphlets, “*The Civil War in France*”, an enthusiastic defense of the Commune.”⁶⁹

“During the last decade of his life, **Marx's** health declined and he was incapable of sustained effort that had so characterized his previous work. He did manage to comment substantially on contemporary politics, particularly in Germany and Russia.”⁷⁰

Buddhism and Marxism

“Of all the thinkers of the nineteenth century it is **Karl Marx** who has most influenced the events of the twentieth. He has been adored by those who see in him the champion of the causes they espouse, and derided by others for whom he is the very epitome of everything that is evil and destructive. It is thus not surprising that objective evaluations of his theories are rare. **Marx** has also suffered the fate of many original thinkers whose ideas have been modified, elaborated, and transformed to the extent that they have departed considerably from their original meaning. It will be recalled that the same fate has befallen the teachings of **the Buddha**, which have been subjected to a much greater process of transformation, sometimes to the extent of transmuting their very essence. But in the case of **Marx**, because of the proximity of his times, we have a complete record of his writings. In spite of this various interpretations; purporting to represent what **Marx** "really meant" began to appear even in his own lifetime leading Marx to deny that he as a Marxist. In this article by "Marxism" we shall mean the theories advanced by **Karl Marx** and **Friedrich Engels** (who was the *alter ego* of **Marx** and co-founder of his system), rather than the later elaborations based on their theories.

A great deal has been written on **Marx** who was one of the most eminent of Western thinkers. But hardly any of this is from the Buddhist standpoint. Modern Buddhists are not noted for their critical examination of Western philosophical and religious theories, and their attitude to **Marx** has been no different. But if Buddhism is to be better known in the West an examination of its relationship to Western ideas, of which Marxism is one, is necessary.”⁷¹

“Marx wrote extensively on religion but not on Buddhism which he did not really encounter.

But if Buddhism did not come to the attention of **Marx**, Marxism came to the Buddhists of Asia in altogether different and unfortunate circumstances. They encountered two diametrically opposed views on Marxism. One was from the apologists of colonialism who wanted to paint **Marx** in the worst possible light; the other was from "Marxist" revolutionaries who had seized power in various parts of Asia where a Buddhist presence had existed for several centuries Both versions were distortions - the colonialists had an interest in promoting the emergence of right-wing regimes, and the revolutionaries advanced versions of Marxism that had gone through the distorting prisms of national revolutionaries like **Lenin, Stalin** or **Mao-tse-Tung**. Both sides uncritically used the strictures that **Marx** had made against "religion" to represent him as an opponent of Buddhism. This revealed an ignorance not only of Buddhism but also of Marxism on the part of both sides. There has therefore been no real encounter between the ideas of Marx and those of **the Buddha**.”⁷²

BONUS: Buddhism as a Way of Practice - Source of part of ven. Vanaratana's note on Pragmatism in Buddhism (from “*Essential of Buddhism*” from ven. Pategama Gnanarama, free to download from <http://www.buddhanet.net>)

Now, with this background in mind, we can probe into the Buddhist canonical texts to see how far it is pragmatic and utilitarian and not as elaborated in these two systems of philosophy, but in the general application of the terms in common use. Buddhism is pragmatic, because it envisages a practicable way for practice. It is utilitarian, because it enunciates only what is useful to practise for the realisation of the goal. Time and again **the Buddha** proclaimed the utilitarian and pragmatic values of the doctrine with emphatic terms. In the very first discourse, where the Four Noble Truths are introduced for the first time, it is stated that those truths have three circles (*tiparivaṭṭa*) and twelve modes (*dvādasākāra*). The knowledge of each Noble Truth is one of the three circles amounting to four modes. Then with regard to the First Truth, it should be comprehended (*pariññeyyam*) and has been comprehended (*pariññātam*). The Second should be abandoned (*pahātabbam*) and has been

69 See <http://www.historyguide.org/intellect/marx.html>

70 <http://www.historyguide.org/intellect/marx.html>

71 <http://www.vgweb.org/bsq/marxbud.htm>

72 <http://www.vgweb.org/bsq/marxbud.htm>

abandoned (*pahīnaṃ*). The Third should be realised (*sacchikātabbaṃ*) and has been realised (*sacchikatam*) and the Fourth should be developed (*bhāvetabbaṃ*) and has been developed (*bhāvitam*). The analysis of these twelve modes would substantiate the fact that the teaching of **the Buddha** is not a mere philosophical hypothesis, but a doctrine to be understood and practised. Therefore the knowledge and practice of these twelve modes are known as ‘seeing things as they really are’ (*yathābhūtañāḍassana*). The ethical summary of the Teaching found in the *Dhammapada* illustrates its pragmatic nature more explicitly:

“Abstention from all evil,	(<i>Sabbapāpassa akaraṇaṃ —</i>
cultivation of good	<i>kusalassa upasampadā</i>
and purification of one’s mind	<i>Sacittapariyodapaṇaṃ —</i>
— this is the Teaching of the Buddhas”.	<i>etaṃ buddhānasāsaṇaṃ</i>).
	<i>Dhp. 183</i>

Then again it is stressed:

“Striving should be done by yourselves,	(<i>Tumhehi kiccaṃ ātappaṃ —</i>
the <i>Tathāgatas</i> are only teachers.	<i>akkhātāro Tathāgatā</i>
The meditative ones, who enter the way,	<i>Paṭipannā pamokkhanti —</i>
are delivered from the bonds of Māra”.	<i>jhāyino māra bandhanā</i>).
	<i>Dhp. 276</i>

Mere recitation of the scriptures without practice is criticised and the person who engages only in recitation is compared to a cowherd who does not derive the benefit of rearing cows:

“Though much he recites the Sacred Texts,	(<i>Bahum’ pi ce sahitaṃ bhāsamāno —</i>
but acts not accordingly, that heedless man	<i>na takkaro hoti naro pamatto</i>
is like a cowherd who counts others’ kine.	<i>Gopo’va gāvo ganyaṃ paresaṃ —</i>
He has no share in the holy life”.	<i>na bhāgavā sāmāññassa hoti</i>)
	<i>Dhp. 19</i>

In the same tone, it is said that the wise, by degrees, little by little, from time to time, should remove their taints, just as a smith removes the dross of silver. (*Dhp. 239*). In Buddhist ethical conduct, until one realises the supreme state, one is called a moral trainee (*sekha*), because he is still on the path of practice. Only after the realisation of the objective he is called a moral adept (*asekha*). **The Buddha’s** call to practise the *Dhamma* is again found in the *Dhammadāyāda-sutta* of the *Majjhima-nikāya*:

“Meditate, O monks, under these foot of trees and in these remote lodgings lest you repent afterwards”.

In the *Alagaddūpama-sutta*, it has been stated categorically with the Parable of the Raft that the doctrine should be taken as a means to an end and not to be taken as an end in itself. Herein, we are reminded of **William James**, who asserted that theories should be instruments to solve the problems of day to day life. Buddhism speaks of its threefold characteristic: Learning (*pariyatti*), Practice (*paṭipatti*) and Realisation (*paṭivedha*). These three are related to one another.

There would not be practice without learning and realisation without practice. The self-same pragmatic approach is seen in the description of Gradual Discipline (*anupubbāsikkhā*), Gradual Action (*anupubbakiriya*) and Gradual Training (*anupubbapaṭipadā*).

RSG. 301 – RELIGION AND CONTEMPORARY ISSUES

Objectives

This course unit is intended to provide knowledge of modern religious thoughts developed in contemporary society and subsequently to train students to understand contemporary issues in related to major religions.

Course Contents

Religions and sectarianism, religious fundamentalism, agnosticism and modern society, scientific discovery and its impact on religion, post modernist approach to religion, industrialization, globalization and religion, religion and politics, religion and modern contemporary issues.

Recommended Reading:

- | | |
|--|---|
| 1. <i>Divine Knowledge and Human Language</i> | Alston William P., Cornell University Press |
| 2. <i>The Buddhist Critique of the Christian Concept of God</i> 1974 | Dharmasiri Gunapala, Lake House Publishers, Colombo, |
| 3. <i>Theism</i> | Dore Clement, R. Reidel Publishing Company, Dordrecht, 1984 |
| 4. <i>Precept and Practice</i> | Gombrich Richard, Clarendon Press, London, 1971 |
| 5. <i>Experience and Explanation of Faith</i> | Hear Anthony O', Routeledge & Kegan Paul, 1984 |
| 6. <i>An Interpretation of Religion</i> | Hick John, Yale University Press, 1989 |

Religious Sectarianism (lectured by Mr. Samanta Ilangakon) 8th of February, 2011

1. Church
2. Sect
3. Denomination
4. Cult

In the history, people did not divide the natural and supernatural or secular and profane into separate spheres up to the extent as they do today. In the late twentieth century, with some notable exception, scholars tend to theories on micro range rather than on whole society level. This tendency has led the scholar to describe many divisions within the religion. The scholar **Thomas Luckman** understood this observation as church oriented religiosity in the 1960s. After that, the scholar examine churches and also the other means form of religious organization denomination sect and cult the pondering between all religious organizations are often very complete/compact.

Max Weber is generally credited with introduction the notions of church and sect. He characterized the church and the sect in idea type. The idea type is a conceptual tool which helps scholars make sense of compact social issue. Therefore, when **Weber** identify the key feature of a sect. He produced a social logical background **Weber** described a church as an institution with

1. A profession priesthood removed from the world with salary promotion professional rrr turn and a distinctive way of life.
2. Claims to universal domination.
3. Dogma and rites are rationalized and recorded in Holy Scriptures.
4. They are turned into object of a systematic education.

Weber adds that churches unlike sect consider themselves to be trust funds of external blessing offer to all. As a ruse, numbers are born into a church rather than joining it. He says churches have only arisen in Christianity and Islam.

A sect according to **Weber** is distinguished by these characteristics;

1. The principle of lay preaching and of every member's preach hood.
2. Direct democratic administration.
3. Ascend as a voluntary association of qualify believer.
4. Must advocate, tolerance and separation of church and spate.

Denomination and cult

A denomination is a sects which has cold down and become institutionalize body rather than an active protect group. Sects which survive over any period of time become denominations. Therefore, Calvinism and Methodism were sects during their early formation. When they generated great favor among their members but over the years. They have become more respectable. Denominations are recognized as more or less legitimate by churches and exist along sight them.

Cults resemble sects but have different embassy. They are the most loosely religious body and consist of all religious organization being compose of individual who reject what they see as the value of the outside society. Therefore, cult is on individual experience. People do not formally join a cult but rather follow particular theories of behavior. Members are usually allowed to maintain other religious connections/collection cult form around an inspirational leader. For example, from the west cults would include group of believers in Spiritualism, Astrology and Transcendental meditation.

The four concept of Churches, Sects, Denominations and Cults are useful four analyzing aspect of religious organization. But they have to be applied with caution partly. Because they reflect specifically Christian tradition as the cause of Buddhism indicate. There is not always a dieting church separate from other introductions. Hinduism for example is such an internally effected religion that it is hard to find pilchard of church and sect.

Religious Fundamentalism A (lectured by Mr. Samanta Ilaṅakon) 1st of March, 2011

- Religious fundamentalism is a contemporary issue.
- Fundamentalism – in any religion or institution, there are certain fundamentals, even in biology, medicine etc. there are fundamentals. Fundamentalism therefore means that we should adhere to and accept fundamentals. Therefore, can there be a problem, if we work according to the fundamentals? A professor of biology would tell his/her student to accept biologic principles and work according to them. Is there anything wrong? However, if a professor of biology asks the same thing of students of physics – to follow biological principles – there would be a problem. Hence, basically fundamentalism is good, working according to principles – but if others are required to follow those fundamentals, problems may arise.
- For example, in religion – in Buddhism there are 5 precepts (*pañca-sīla*). A Buddhist should, at least, accept and follow five precepts – it is a fundamental, basis, principle. But if we ask Muslims to follow five precepts – a problem will arise. Thus religious fundamentalism means, that followers of a certain religion ask followers of other religions to follow their rules, a problem will arise. Buddhists follow the teachings of **the Buddha**, for Muslims, they follow Holy Qur'ān, for Hindus they follow *Vedas*, Christians follow Bible → all these followers believe, that their scripture is correct and the other are wrong. They try to convert followers of other religions to their religion by any means. Some people are converted by force.
- It is important to realize, that fundamentalism is good, that it is positive, but it may be dangerous or even destructive in case if it is applied to those who are not concerned. There is a medical science – Western medicine and *Āyurveda* medicine. There is a competition, there is a conflict, when followers of Western medicine criticize the *Āyurveda* medicine and otherwise. According to *Āyurveda* doctors they may think that Western doctors are wrong and criticize them.
- We, as Buddhists, should study Buddhism inside of Buddhism, follow Buddhism inside Buddhism, but we should not force followers of other religions. Though Buddhism may be considered as a science, science (not only) of mind, we should not mix it with science that is outside Buddhism. We should not mix contexts.

The term 'fundamentalism' can be applied in different contexts to describe strict adherence to a set of principles or beliefs.

- We can study religions of other people, we don't need to study or limit our attention only to the religion or science that we are following. We may study other religions and other ideas, but we should not mix them, because as soon as we start to mix them, it will become a problem.
- I would say (**ven. Sarana**), that there is a big difference between religion and science with regard to fundamentalism. While science is based, like philosophy, on repeated disproving and proving of its fundamentals, religion is based on utterly blind belief in that, what was taught by a teacher or a religious scripture. But of course, while we study science, we must depend on certain principles – but after we learn and know enough, we may even negate/break the fundamentals themselves, disproving them and substituting them by other fundamentals or explanations.

Religious fundamentalism describes the approach taken by religious groups, who call for the literal interpretation of basic scriptures and belief, that the doctrines, which emerge from such readings should be applied to all aspects of social, economic and political life. Religious fundamentalists believe, that only one view of the world is possible and that their view is the correct one. There is no room for multiple interpretations.

- As people, we are limited and cannot know everything. That knowledge is written in the religious scriptures. Therefore, as some may say, we should not study beyond the religious scriptures, because the truth is exposed there. However, if the explanation of truth is different in each religious scriptures, we may doubt and question which one is true and which one not.
- The teacher says, that other religions explain the world by one word or concept – and that is God. Then I said, that Buddhism also explains the world by one word – *avijjā* (ignorance). (However, it may be also explained by word *Śūnyatā* (emptiness) and there would be even other explanations that tally with the Buddhist teachings.) According to the teacher, beauty of the world is based on the diversity of believes, religions and ideas. We should respect other religions and especially their cultures, we may study them and learn.

Within religious fundamentalist movements, access to the exact meanings of scriptures, is restricted/limited to a set of privileged interpreters, such as priests, clergy or other religious leaders.

- To understand a religion, we should know its basic teachings, its root of knowledge, such as religious scripture. We must understand those scriptures in their original language. For example, to understand the teachings of **the Buddha** we must study the *Tipiṭaka* in Pāli language. There would be some difficulties while understanding a scriptures – such as when we try to translate the word '*dukkha*'. It is hard to claim, that *dukkha* means 'suffering', as it may have other meanings as well. To explain/interpret the scriptures, there are certain kinds of people who dedicate most of their time for that particular interpretation and study. That kind of people may be priests, clergy, monks etc. who work as interpreters in their particular religion.

This gives these (religious) leaders a great amount of authority, not only in religious matters, but in secular matters as well. Religious fundamentalists have become powerful, political figures and heads of state.

- Fundamentalism is an issue not only in religion, but also in secular matters. Religious authorities can have an influence on government. Many politicians in Sri Lanka are obliged to visit the *Mahā Nāyaka Thera* and discuss with him their ideals and expectations. Those discussions are broadcast and published as a propaganda for the politicians. Very often, if a country is religious, president or king is subordinated to a religious leader.
- Some people, who are rich or powerful, who have a power, participate in religious occasions as privileged persons, though their life or character is not at all praiseworthy.

The term 'religious fundamentalism' is a relatively new one. It is only in the last three decades that the term has entered common usage. It has arisen largely in response to globalization as the forces of modernization undermined traditional elements of social world, such as the nuclear family (a sociological concept – smallest institution of society – mother, father and child) and the domination of women by men. Fundamentalism has arisen in defense of traditional beliefs.

- The teacher actually said, that the fundamentalism itself is a new phenomenon. I (**ven. Sarana**) commented, that actually it is only the term that may be new, because fundamentalism itself is known to us already from the very past history. For example, the **pharaoh Akhenaten (Amenhotep IV)**, who ruled Egypt in 14th century BC and who, as a Sun-God (monotheistic) worship fundamentalist tried to influence people of his country to follow the same belief. The teacher accepted my comment. He also added, that it is the study of fundamentalism, that is new, likewise with the term fundamentalism.

In a globalizing world, which demands rational reasons, fundamentalism insists on faith-based answers and references to ritual truth. Fundamentalism is tradition-defended. In a traditional way fundamentalism has more to do with how beliefs are defended and justified, than with the content or the beliefs themselves.

- Religious fundamentalists try to answer the issues and modern questions by faith-based, traditional answers. They do not speak about the truth or content of their ideas, they just try to justify their ideas by any other means, sometimes even by destructive means. There is a great contrast between modernity and religion – modernity doesn't accept tradition, while religion does.

Homework: find a definition for religious fundamentalism. If possible, with reference to an encyclopedia.

Religious Fundamentalism B (lectured by Mr. Ilaṅakon) 15th of March, 2011

- While accepting their own teaching and belief, the religious teachers ask also followers of other religions to follow those teachings and beliefs.
- For example, in Buddhism there are various explanations for *anattā* concept. If we want to understand it well, we must refer to the scriptures, the Buddhist *suttas*. There may be a diversity in the society of some religions.
- In *Lybia* and other countries Islam presses on the people to follow the Islam in the way they believe it ought to be followed. Unfortunately, those who have other ideas, have to face quite unpleasant fates.

Although fundamentalism sets itself into opposition to modernity, it employs modern approaches in asserting its beliefs.

- Religious fundamentalist movements are trying to hold the traditional belief, while the modernity is against traditional way. Thus it tries to protect the traditional way, for example to protect the domination of men over women (which modernity tries to reject). Globalization, modernity, secularization and other phenomena appear on the cost of relationship between people, family concept – emotional relationship ceases, it does not depend on virtue and abuses are indulged by people. Ethics decreases. However, when we critically analyze religious fundamentalism, it also depends on modernity – they use newspapers, bulletins, e-mail, Internet etc. to propagate their believes, which are actually new inventions of modernity. Also, some religious fundamentalists use modern weapons to protect/spread their religion.

For instance, Christian fundamentalists in USA, were among the first to use television as a medium for spreading their doctrines. Islamic fundamentalists in Chechnya have developed websites to set forth their views. Hindutva (Hindu fundamentalists) militants have used the Internet and e-mail to promote a feeling of Hindu identity.

- Sometimes the fundamentalists of particular religions send e-mails that have to allure the reader to see a certain website or article and attract them (him/her) to the propagated religion.

Islamic Fundamentalism A

- Islamic fundamentalism, though actually started in 622 with **Muhammad's hijra** (leaving Mecca), in the modern time we usually speak about Islamic fundamentalism that started during the revivalism of Islam that can be seen since 1980's in Iraq, that is ca. 1300 years after the *hijra*.
- Revivalism – followers of Islam, seeing 'erosion' in their religion, caused by time, they decided to revive the teaching of **Muhammad**. During the time of **Muhammad's** era, many people, who had other ideas were killed or converted to the idea of the fundamentalists. During the revivalism, the same process was followed.

Max Weber suspected that Islam could undergo a major revival and become the basis of important political development in the late 20th century. Yet this is exactly what happened in the 1980's in Iran. In recent years Islamic revivalism has spread with a significant impact in Egypt, Syria, Lebanon and Nigeria. Islam is a religion that has continually stimulated activism. *Qur'ān* is full of instructions to believers to struggle in the way of Allāh (God). This struggle is against both unbelievers and those, who introduce corruption in the Muslim community. There have been successive generations of Muslim reformers and Islam has become internally divided

- If a Muslim is asked why is he a fundamentalist, he may say – it is the way instructed in *Qur'ān*. Instruction of **Allāh** should be followed by all Muslims – thus the instruction is to struggle against the unbelievers. Unbelievers are asked to become believers by accepting Islam.
- I have argued, that Islam is actually a peaceful religion. According to *Qur'ān*, **Muhammad** left Mecca because his followers and his teaching was severely punished by the leading persons in Mecca. **Mohammad** decided to leave the country to Medina, where he was invited to settle the disputes among the people there. Being successful, he became leader of those people. Leading persons of Mecca became afraid of him and decided to invade Medina and kill **Muhammad**. **Muhammad**, in defense, had to enter the war with the Mecca leaders. While fighting, **Muhammad** met the leader of *Kuraish* people and asked him whether he believes in the one God, in **Allāh**. The *Kuraish* leader said, that he believed in **Allāh**, but he didn't believe, that **Muhammad** would be the prophet of **Allāh**. Forced by threatening by death, the *Kuraish* leader assented to accept **Muhammad** as the prophet of **Allāh**. (This story appears in a book about **Muhammad's** life.) According to *Qur'ān*, Islam is merciful, because all people, after regretting one's mistake, one should be forgiven. Thus it may seem, that people attacked by Muslims may be forced to become Muslims, but true is that becoming Muslims is the courtesy of *Qur'ān*, which should be followed by all Muslims. Any person, who regrets his bad deeds and decides to become a Muslim, should be forgiven. It is also strengthened by saying, that **Allāh** is extremely merciful (*Ar'rahmāni rahīm*).

Shi'ite Islam split from the main body of orthodox Islam early in its history and has remained influential. *Shi'ism* has remained as the official religion of Persia since the 16th century. *Shi'ism* was the source of the ideas behind the Iranian revolution. *Shi'ites* trace their beginning to **Imam Ali** – a 7th century religious and political leader, who is believed to have shown qualities of personal devotion to God and virtue, outstanding among the rulers of the time.

Ali's (royal) descendants came to be seen as rightful leaders of Islam. Since they were held to belong to the **prophet Muhammad's** family. They believe, that the rule of **Muhammad's** rightful heir would eventually be instituted. **Muhammad's** heir would be a leader directly guided by **Allāh** governing in accordance with the *Qur'ān*.

- By saying, that they were descendants of **Muhammad**, the *Shī'ite* attempted to capture the control over the country and Islamic society (*ummah*). Even in other countries, the descendants (generations) of a particular king were ruling the particular country, for example in India.

Assignment: Discuss what are contemporary issues with examples in relation to religious context.

- Contemporary issues should be introduced in the connection with religion.

Islamic Fundamentalism B (lectured by Mr. Ilaṅakon) 29th of March, 2011

- These days we may see issues in Libya, Syria and Egypt. Reason for those issues is the conflict between the *Sunni* (*Sunnis*) and *Shiya* (*Shiite*) sects of Islam.

There is a large *Shiite* population in other Middle East countries including Iraq, Turkey and Saudi Arabia, and in India and Pakistan. However, the Islamic leadership in these countries is in the hands of majority (*Sunni*). The *Sunni* people follow the “Beaten Path”, a series of traditions derived from the *Qur'ān*, which tolerates a considerable diversity of opinion in contrast to the more rigidly defined views of the *Shiites*.

During the Middle Age there was a constant struggle between Christian Europe and the Muslim states which controlled large sections of what became Spain, Greece, Yugoslavia, Bulgaria and Romania. Most of the lands conquered by the Muslims were reclaimed by the Europeans/Christians, and many of their possessions in North Africa were in fact colonized as Western powers grew in the 18th century. These reverses let the (way) Muslim religion and civilization in to trouble. Islamic believers held to be the highest and most advanced possible. In the 19th century the inability of the Muslims who resist the spread of Western culture led to reform-movements seeking to restore Islam to its original purity. The key idea was, that Islam should respond to the Western challenge by affirming the identity of its own beliefs and practices.

- These events may be compared to what happened with Mahāyāna Buddhism in Sri Lanka and India. It disappeared and was destroyed because of the Muslims' invasion.
- Similarly, Europe, after invading Sri Lanka, was a cause for a kind of change in Buddhism which had to be reversed in the similar way Islam had to be reversed/revived in the Muslim countries.

This idea has been developed in various ways in the 20th century and formed a back-drop to the Islamic revolution. In Irān this revolution was powered by internal opposition to the *Shah* of Irān, who had accepted to promote modernization. For example, land reform extending the vote to women and developing secular education. The moment that overthrew the *Shah* brought together people of diverse interest by more means all of whom were attached to Islamic fundamentalism, but a dominant figure was **Ayatollah Khomeini** who provided a radical reinterpretation of *Shiites'* ideas. **Khomeini** established a government organized according to traditional Islamic law. Islam became the direct bases of all politic and economic life. Under the *Shari'a* law men and women are kept rigorously separately, women are obliged to cover their heads in public. Practicing homosexuals are sent to the firing squad and adulterers are stoned to death.

- Those strict laws helped the country to have people of good discipline. The strict law helps to maintain order in the place.
- Iran has openly condemned the invasion of America and Europe to Libya. However, Sri Lanka cannot do so, because there would be problems, because Sri Lanka is dependent on the West. Iran before 1978 was as powerful as Sri Lanka, however, since then it has developed into a powerful country.

The purpose of the Islamic republic in Iran was to Islamicize the state to organize government and society, so that Islamic teachings become dominant in all sphere. Although Islamic fundamentalist movements have gained influence in many countries in North Africa, Middle East and South Asia, they have succeeded in coming to power in only two other states (1980 – Sūdān (for six years); Afghānistān (as *Taliban*, for five years)), in many other countries

Islamic fundamentalism has gained influence but has been prevented from rising to power.

Christian Fundamentalism A

- While Christianity is an earlier religion than Islam, its fundamentalism may be taken as a response to the Islamic fundamentalism.

The growth of Christian fundamentalism in Europe and USA is the most notable feature of the last 50 years. These fundamentalists believe that the Bible is a workable guidebook for politics, government, business, families and all the affairs. Fundamentalist Christians believe in the divinity of the **Christ** and in the possibility of the salvation of one's soul through acceptance of **Christ** as the personal savior. They are committed to spread their message and convert those, who have not yet adapted the same beliefs. Christian fundamentalism is a reaction against liberal theology and humanism. Christian fundamentalism sets itself against the moral crisis wrought by modernization.

Christian Fundamentalism B (Lectured by Mr. Samanta Ilangakon) 26th of April, 2011

In the US **Jerry Falwell**, the founder of the fundamentalist movement 'Moral Majority' and others set up agendas for their followers who pursue campaigns against abortion and in favor of prayer in school and family values gradually became main stays of the movement known as 'The New Christian Right'. In 1980's they began to engage with politics. They claim a rechristened American society. They want to protect individuals from the threat of secularism.

The Christian fundamentalist movement in the US draws support from across the country. But there is a strong regional element. The American South has become known as 'The Bible Belt'. Many of America's best known and most influential evangelists are based in the Southern and Mid-Western states of Virginia, Oklahoma and North Carolina. The most influential fundamentalist-grown states are 'The Southern Baptist Convention', 'The Assemblies of God' and 'The Seventh Day Adventists'.

According to **Gills Kepel**, American fundamentalists are notable for their extraordinary skill in using the most updated language and technology to disseminate their message. The electronic media had been centrally involved in changes affecting religion in the United States. The electronic church, religious organizations that operate primarily through the media, rather than local meetings has come into being.

Fundamentalist and other groups seeking to convert non-believers have been the main pioneers of the electronic church. Some religious broadcasters were caught up in sexual or financial scandals, that seriously damaged their reputation. The electronic preaching of religion has become prevalent in Latin America as a result protestant movements, most of them of Pentacostal kind, have made a dramatic impact on such countries.

Secularization and Religion A (lectured by Mr. Ilangakon) 03rd of May, 2011

- Secular (mundane) and profane (super-mundane) are explained as dimension of religions by **Ninian Smart**. Religion gives advice with regards to the common life as well as to the spiritual life.

During the first half of the 20th century serious scholars expected religion to vanish before the year 2000. This has not happened. Erosion of supernatural seems to have gathered pace (higher?). Secularization is the process by which religious institutions, actions and consciousness loose their social significance. The indicators of secularization are:

1. The takeover of the property and facilities of religious institutions by politicians.
2. The shift from religious to secular control of various functions previously served by religion.
3. The decline in the amount of time, energy and resources which people devote to supernatural concerns.
4. The decay of religious institutions.
5. The supplanting religious with technical criteria in relation to prescribed behavior.
6. The gradual replacement of a religious consciousness, e.g., charms, rites, spells, prayers by an empirical, rational and practical outlook.

7. The abandonment of mythical, poetic and artistic interpretations of nature and society in favor of matter, the rigorous separation of emotion and science.
 - When we study religions, we may see, that religion obstructs certain secular values, and secularism may obstruct the religion as well. Mostly the religion is a teaching which should help the society to thrive and develop well. For example, Buddhist five precepts are to be helpful for successful life of people in society. Thus some people, when they say, that secularization and religion are unfriendly forces, we should analyze whether it is sure. It may be, that religion helps secularization and otherwise.
 - In the past the temples were centers of society. Education and other things were conducted there. However, today education and other activities are held in specific places out from religious influence.
 - Sometimes we use the knowledge of religion in literature, in art, in speech and in other occasions. However, the religious belief is not practiced in the daily life. Similarly, festivities, celebrations and big occasions, though they bear signs of same practiced in the past, the modern signs are utilized also. While there would be Kandy Perahera or Marriage of Prince Williams and Catherine under the religious supervision, rarely people feel that there would be some genuine religious essence in those events.

The main course of secularization is modernism. The western scientific and technical mood claim that science knows better than religion. Religion was not defeated, but competed with other claims to truth. Earthquakes, for example, are explained on the basis of scientific courses. Not because the gods would be angry. Moreover, many behaviors once condemned by religion, are now considered a matter of choice.

Secularization and Religion B (lectured by Mr. Samanta Ilaṅakon) 24th of May, 2011

Bryan R. Wilson (died 2004) believes, that churches recognize their marginalized position in society. With alternated believes, competing for favor. Religion has become more private and less public. This position, according to **Wilson**, the God no longer chooses us. It is we, who choose the God.

Secularization occurs in the process of social change in a communally based group of people to the societally based system. This development is called 'societalization'. Through this process the life is organized societally. However, there are times, when the religion, as an institution, plays pivotal role. E.g., in 1997 the **princess Diana's** funeral at Westminster Abbey was broadcast all over the world. The famous singer **Elton John** sang a song elevating **Diana** to sainthood. This song spread religious and patriotic emotions. After this funeral the prime minister addressed the nation and said that he was proud to be British.

National religious ceremonies remind us, that the sacred is still important. In the society it is generally profane living, only with occasional attention to the supernatural. The secularization is a process, which does not lead to the decline in religion, therefore secularization does not mean a decline in religion.

Empirical indicators of secularization focus on the visible, public dimensions of religious behaviors, but they do not reach the invisible subjective dimension. Religion is taking on a more invisible private pace. It has become a matter of choice, that makes it difficult to be precise about whether people are religious and whether religion is in decline. Another difficulty in measuring religiousness is, that it expresses itself in different dimensions.

Charles Glock identifies four dimensions with regards to religiousness:

1. Experiential (feelings, perceptions and sensations experienced by an individual or by a group)
2. Ritualistic (religious action rather than feelings or thought, e.g., worship, praying, church attendant, religious ceremonies)
3. Ideological (what people believed about the nature of the divine or ultimate reality and its purpose rather than what they feel)
4. Consequential (what people do with the attitudes they have as a result of their religious beliefs, experiences or practices)

These dimensions are interrelated. In order to measure religiousness of an individual or a groups, the sociologists must make clear the dimension she/he is referring to. A non-church-going individual might be very religious in the consequential sense of behaving towards the poor.

Gender and Religion A (lectured by Mr. Samanta Ilaṅakon) 31st of May, 2011

- There is a distinct difference between gender and sexuality. While gender is rather issue that may be seen on the surface, in the public life, sexuality is rather inner, private issue.

In religion it is evident, that women are mostly excluded from power, as well as in many areas of social life. This is very clear in Christianity, but it is also characteristic of all the major religions. The Christian religion is a male affair in its symbolism as well as its hierarchy. While **Mary**, the mother of **Jesus** may sometimes be treated as if she had divine qualities, **God** is the father – the male figure and **Jesus** took the human form of a man. Woman is portrayed/depicted as created from a rib taken from man, there are many female characters in the biblical text and some are portrayed as acting bravely. However, the prime/major parts are reserved for males. There are no females comparable to **Moses** and other prophets, and in the New Testament all the apostles (except one – **Mary Magdalene**) are men.

- Symbolism and hierarchy are two ways how to examine gender (in)equality) in religions. From symbolism, we may see, that **Eva** was created by rib of **Adam** – thus some may say, that women are lower than men, however according to some this is a proof that both are on the same level.

In 1985 **Elizabeth Caddy** published a series of commentaries titled the woman's bible. In her view, the deity had created women as beings of equal value, and the bible should fully reflect this fact. Its masculine character did not reflect the authentic view of God, but the fact, that it was written by men. In 1870 the Church of England established a committee to revise and update the biblical text. As she pointed out, there was not a single woman attending the committee. She asserted, that there is no reason to suppose, that God is male, since it was clear in the scriptures, that all human beings were fashioned in the image of God.

Female deities are quite often found in religions across the world. These are sometimes thought of as womanly, gentle and loving. In other instances, goddesses appear as fearful destroyers, e.g., **Kālī** in Hinduism. Women warrior gods, for example, are found fairly often. Even though in actual social life, women are only very occasionally military leaders.

In Buddhism females appear as important figures in the teachings of **the Buddha**. In *Mahāyāna* Buddhism women are represented in a favorable life, however, some scholars, such as **Gananath Obeyesekere** and **Richard Gombrich** have remarked, that Buddhism, like Christianity, is an overwhelmingly male created institution dominated by patriarchal (male-dominated) power structure in which the feminine is mostly associated with the secular, powerless, profane and imperfect. Contrasting pictures of women that appear in the Buddhist texts are the attitudes of men towards women in the secular world. On one hand, females appear as wise, maternal and gentle on the other hand, as mysterious, polluting and destructive.

Gender and Religion B (lectured by Mr. Samanta Ilaṅakon)

In Buddhism women have traditionally been allowed a role as nuns, which has also been the main avenue for the direct expression of female religious conviction within Christianity. The Christians monastic life derives from the practices of very early Christian groups who lived a life of extreme poverty given over to meditation. These individuals and groups had sometimes few connections with the established church. However, by the early middle age the church had managed to gain control upon most of the orders they had founded. Monasteries became fixed buildings with their inmates bound to the authoritarian system of the Catholic Church.

Some of the most influential male monastic orders were founded in the 19th century. For example, Augustinians and Crusades. The majority of women's orders were not established until the 15th century. Their membership remained relatively small until the 19th century. Many women at that time became nuns partly because of the carriers, which were there by open up (giving freedom) to them in teaching and nursing. Since these occupations were controlled by the religious orders, as the professions became separated from the church, the proportion (quota) in the orders fell.

Although the rituals and observances of different orders vary, all nuns are regarded as brides of **Christ**. Until changes were made in some of the orders in 1950's, sometimes elaborate, special marriage ceremonies were carried

out for the purpose of ordaining female novices. During those the female-novice would cut her hair and receive a religious name and be given a wedding ring (because she would be supposed to be a bride of **Jesus Christ**). A novice is free to leave after several years, in spite of vows of perpetual membership had been taken.

Women's orders today show a considerable diversity in their beliefs and moods of life. In some convents sisters are dressed in full traditional habits and keep established routines. Other communities, by contrast are not only housed in modern buildings, but have dropped many of the old regulations. They wear ordinary dress and restrictions regarding talking to others at certain periods during particular days have been relaxed together with rules with regards to the position of their body, such as walking with their hands folded and hidden under their habit. The existence of women orders has never given them any direct power in the wider religious organization, which in the Catholic and Anglican churches remain almost exclusively dominated by men.

With the rise of the feminist movement women's organizations began to place pressure on Catholic authority to liberalize its position in the role of women in the church. Supporters of female ordination argue, that women can represent **Christ** as capably as men, because they also have been made in God's image. Yet, the issue of the women's ordination has been consistently turned down by the Catholic authority. The reason was, that **Jesus** did not call a woman to be one of His disciples. **Pope John Paul II** reaffirmed, saying: "I declare, that the church has no authority to confer priestly ordination on women and that this judgment is to be definitely held by all the Churches faithfully."

Religion and Social Change (lectured by Mr. Samanta Ilangakon) 5th of July, 2011

- I have mentioned, that the main social change is the unity of people around the world because of computers, Internet, Youtube, Google etc. People are less religious, firstly due to the historical influence of communism (in the first half of 20th century), and then because of deep analysis of those religions and more influence of modern views, which are shared around the world. In Western countries people do not spend so much time by work for food or dwelling, they spend more time in homes, working on their computers or enjoying. However, in Sri Lanka it seems, that people are more traveling and spend less time at home. I have mentioned, that it is because of their greed. Today there is a lot of advertisement in media, which results in more greed of people. People therefore desire to have things they don't need, and thus they feel that they "don't have enough".

In the 21st century, still the major religions are Christianity, Islam, Hinduism, Buddhism, Sikhism and Judaism. They are not as unified as they once were. But their followers are still religious. Modernization, globalization and secularization have cause a big change even among religious communities. Denominations, sects and cults had created social conflicts. The media tend to focus on the extreme cults. Scholars prefer the term "new religious movements" to refer to these new changes within religion. **Roy Wallis**⁷³ distinguishes three types of NRMs (New Religious Movements):

1. World accommodating NRMs – these NRMs are happy with the world as it is.
2. World affirming NRMs – they seek members to cope with the world and its values.
3. World rejecting NRMs – They expect a revolution to start soon all anew a utopian world.

Roy Wallis notes, that world-rejecting NRMs can change referring in this context to the children of God or the family. This reports the Jesus' people describing a number of groups, that emerged in the late 1960's. Most of them were young people.

Ethnicity A

In the US Jews represented only 2.5% of the total population in the 1990's. They were the best educated religious group. They had higher incomes than Christians in general. They were more likely to be in business and professions. Despite their higher socio-economic and educational position, Jews occupied relatively few of the top positions in the corporate world and in politics. These positions are typically filled by Anglo-Saxon Protestants. There is a class defense posture. They settled and privileged ally defending its Protestant heritage against Catholics, Jews and other social subordinates, for the emigrant religion also has had a role to play. Migration is a socially unsettling experience. People leave their homes, but they do not forget their roots. Therefore, in the US, the building of ethnic churches performs a crucial function in easing the transition from an old to a new home. Catholic Americans described

73 See brief information about him in http://en.wikipedia.org/wiki/Roy_Wallis .

themselves as Italian, Irish, etc. Americans.

Ethnicity B (lectured by Mr. Samanta Ilaᅅgakon) 26th of July, 2011

Among African-Americans, many of whom lived in America, long before the 19th century European emigrants moved there. Religion has remained a potent source of ethnic identity. One of the most notable black preachers was **Martin Luther King. King** studied sociology and embraced the teaching of the Social Gospel Movement which taught, that it was not enough just to seek one's own salvation through prayer and worship. He practiced this belief by becoming a spokes person and served all the poor black and white.

The fusion of black American and Christian traditions has an important history in another new-world-nation Jamaica. Christian missions to the slaves met a Jamaican folk religion, which included beliefs in magic and pertinent behavior. When Christianity arrived, it was assimilated into the folk beliefs to form an “afro-christianity, which rethought the mission of Christianity.

Another black religion, the Rastafarian movement influenced the social and religious harmony in USA. Rastafarian movement has two key themes:

1. A strong identification with Africa, with the belief that the *rastas* are the lost, ancient tribe of Israel
2. A belief in the divinity of **Yehovah** (or **Yahweh**) of Hebrew (Israel) people.

Religion, whether among black followers of Pentecostal movement, orthodox views, *Shia* muslims, Hindus or Sikhs, is a powerful group of ethnic identity. For many minor ethnic groups, religion and struggle are tied. This reminds us the argument put forward by Marxism, that religion keeps social change at bay.

Social Class A

There is no simple relationship between social class and religion. In present day America some youth occupy high office. Buddhism arose as a liberation doctrine by a privileged man (from rich caste). However, (since the beginning, until) today its adherents come from all classes. Islam was usually the religion of warriors. These days (as it was since **Mohammad's** rule of Mecca), its followers are found among the poor and the rich. **Jesus** told a rich man to give his possessions to the poor. Today Christianity counts presidents, kings, laborers and poor people. Despite the above mentioned qualifications, there are documented instances of an affinity (close relationship) between (social) class and religion. In the English civil war, for example, the established church of England was a supporter of the crown (= of the king) saying that the monarchist power came from God. Among the people called Puritans, merchants and the poor were more prominent.

Social Class B (lectured by Mr. Samanta Ilaᅅgakon) 2nd of August, 2011

Assignment: What is mystical experience? Compare and contrast it with Buddhist religious experience. (submit until 20th of September, 2011)

Like all religions oppress people, methodism offered comfort to the poor. The idea, that “the last shall be the first” is a Gospel message with an appeal to people, who have nothing. It began as a sects breaking away from the Church of England and later became a denomination. As **Bryan Wilson** discloses in their initial stage sect membership varied from case to case: the relatively poor urban and industrial working class of the Pentecostals, the Middle Age middle class, mainly female of the lower-middle class and the small town converts converted to The Seventh Day Adventists.

Another liberation theologian **Bolo Hidalgo**⁷⁴, was so shocked by the living conditions of the poor and by the unwillingness of the ruling class to do something about this. He, going with a liberation group, in 1965 he was jailed due to his liberation movement. He was denounced by the Cardinal of Peru for being a traitor and advocate of violence. The crucial relationship between church and class is, when a church stands for class interests. Even here the picture is so complex. The Church of England is a broad church in many ways. During the 19th century it supported the

74 There is a mention in http://books.google.lk/books?id=y3NIO96eUTEC&pg=PA461&lpg=PA461&dq=%22bolo+hidalgo%22&source=bl&ots=rSXs0YGXOD&sig=TQFJgvz6MgfyIHNAqmrwP9dBg6g&hl=en&ei=43Y3Tq3VB4LWrQekrqDwDw&sa=X&oi=book_result&ct=result&resnum=9&ved=0CEwQ6AEwCA#v=onepage&q=%22bolo%20hidalgo%22&f=false .

ruling class interests and spoke up for the working class, even among the Hindu religion with its belief in casts. One finds sects and cults, that preach egalitarian (of equality) message.

Age

Old people and young children are probably the most religious people. Children, though, tend to grow out of religion and all people back into it. This generational difference is replicated in church membership statistics. The research done in 1997 in the UK reports that when compared with the size of population, people aged under 15 and aged over 45 are over-represented among those, who are active in their religion. Those aged between 15 and 45 are under-represented. Among the findings over this period, some are disclosed here:

1. The proportions of those, who attended the church, failed very slightly.
2. The proportions of people aged under 15 and those aged over 30 were strikingly similar for the year.
3. The proportion of people aged 15 to 19, who attended church, failed from 30% to 9%.
4. The proportion of people aged between 20 and 29

Age B (lectured by Mr. Samanta Ilaṅgakon) 16th of August, 2011

In the USA it was reported, that research on the relationship between religion and age provided persuasive evidences, that religious faith and observance (1) began to decline in the mid-teens, (2) reached bottom in the mid-twenties and it (3) thereafter slowly climbed until levelling of in the mid-fourties. This research has been done in 1992 by **Greely** and his group. In 1994 sociologist **Allan Müller** and **John Hoffmann** researched the relationship between gender and religion and they reported:

1. Women are more likely to express a greater interest in religion
2. They have a stronger a stronger personal religious commitment
3. They attend church more often

Müller and **Hoffman** identified two main explanations for gender differences:

1. Differential socialization (the difference between men and women is not only in religion but also in any other social institution) – females are taught to be more submissive, obedient and nurturing than males.
2. Differential roles – females have lower rates of participation in paid work and higher rates of participation in child caring.

Sociologists argue, that women are more religious than men, because women are more likely to minimize risks taken in life. Religious beliefs offer much to gain and little if anything to lose. Applying this model, **Müller** and **Hoffman** propose two hypotheses:

1. Females are more religious than males in part because they tend to be more risk-averse.
 2. Risk-preferences influence religiosity within as well as between sexes.
- I (**ven. Czech Saraṇa**) have proposed, that those theories mentioned above are quite limited to the Western Christian field of research. What about meditation? There are more men who ardently meditate at homes, more monks (even in Christianity). Women like to have both – lay life and religious life – at once, while men prefer to concentrate (almost) solely either on the lay life or the religious life. But, as I have mentioned, it is men, who prefer to meditate every day even for two hours than to visit temples or monasteries for whole days. We may also see more male yogis (*anagārikas*) in monasteries than women.
 - Teacher also says, that there are exceptions, which make the research slightly more difficult. There are women with men characteristics and men with women characteristics.

Animal and Human Cloning (lectured by Mr. Samanta Ilangakon) 30th of August, 2011

The word 'clone' comes from the Greek word '*klon*' meaning 'a twig'. This idea of cloning resembles the way horticulturalists (gardeners) take cutting from a mature plant and grow them into identical copies of their parents. In 1997 the sheep called **Dolly** was born as a clone. She has been followed by clone mice, goats, pigs, cats and horses. Cloning in human beings replaces the normal process of sexual intercourse. According to scientists there are three kinds of cloning:

1. DNA cloning (this is also known as “molecular cloning” and “gene cloning”); this is the simplest type of cloning. Scientists use this technology to produce proteins, cell-transfection⁷⁵ for study and for other biological application.
2. Therapeutic cloning – this cloning is a process of cloning tissues or organs. Here the cloned tissues or organs would only be used for therapeutic purposes.
3. Reproductive cloning

BONUS: Religious Fundamentalism (from Wikipedia)

Basic beliefs of religious fundamentalists

For religious fundamentalists, sacred scripture is considered the authentic and authoritative word of their religion's god or gods. This does not necessarily require that all portions of scripture be interpreted literally rather than allegorically or metaphorically - for example, see the distinction in Christian thought between Biblical infallibility, Biblical inerrancy and Biblical literalism. Fundamentalist beliefs depend on the twin doctrines that their god or gods articulated their will clearly to prophets, and that followers also have an accurate and reliable record of that revelation.

Since a religion's scripture is considered the word of its god or gods, fundamentalists believe that no person is right to change it or disagree with it. Within that though, there are many differences between different fundamentalists.

Buddhism

Nichiren

A Japanese school of Buddhism, Nichiren Buddhism, which believes that other forms of Buddhism are heretical, has also been labelled fundamentalist. There are several sects of the Nichiren School, the most widely known is the lay Buddhist organization the Soka Gakkai International (SGI). The SGI, however, demonstrates cultural exchange and interfaith initiatives. A fuller understanding of the history and contemporary impact of Nichiren Buddhism can be found in other Wikipedia pages on Nichiren Buddhism. Some Nichiren sects contain influences from Shintō and a strong nationalistic streak.

Tibetan Buddhism

The 14th Dalai Lama has agreed that there exist also extremists and fundamentalists in Buddhism, arguing that fundamentalists are not even able to pick up the idea of a possible dialogue.[14] The Dalai Lama has thus far refused to engage in dialogue with Dorje Shugden practitioners, a justification cited by the Western Shugden Society for their recent protests.[15] For example, the Dalai Lama has never responded to Geshe Kelsang Gyatso's open letter that was sent to him in 1997.[16]

In an interview in 2005 the Dalai Lama referred to radical Dorje Shugden followers who, according to him, "were strongly suspected of having killed a lama who was very dear to me, the director of the School of Tibetan Dialectics in Dharamsala, and two monks, translators who were playing an important role in interpreting with the Chinese." He states that "These same people have beaten up and threatened other Tibetans in the name of their vision, which I would define as Buddhist integralism." In 2007 Interpol issued red notices to China for extraditing Lobsang Chodak and Tenzin Chozin, who are accused of the "ritualistic killing" of those three monks.[17]

A decade ago, in 1997, at the height of the Dorje Shugden controversy, Robert Thurman claimed: "It would not be unfair to call Shugdents the Taliban of Tibetan Buddhism," referring to the Muslim extremists of Afghanistan.[18] This characterization was repeated in other newspapers in 2002 when reporting about death threats against the 14th Dalai Lama in Dharamsala, northern India.[19][20]

In September 2008, the Western Shugden Society wrote an open letter,[21] challenging Thurman to justify his 10-year-

⁷⁵ Process of deliberately introducing nucleic acids into cells. The term is used notably for non-viral methods [1] in eukaryotic cells. It may also refer to other methods and cell types, although other terms are preferred: "[transformation](#)" is more often used to describe non-viral [DNA](#) transfer in [bacteria](#), non-animal [eukaryotic](#) cells and plant cells. (See Wikipedia article on Transfection)

old claim: "You should show your evidence publicly through the internet before 25 October 2008. If your evidence does not appear by this date then we will conclude that you have lied publicly and are misleading people." As of November 2009, there has been no response by Thurman on his website.[22]

New Kadampa Tradition

The alleged connection between the New Kadampa Tradition (aka NKT) and radical Indian and Nepali Shugden groups was strongly rejected by Geshe Kelsang Gyatso, founder of the NKT, arguing: "The NKT is completely independent from Shugden groups in India..." and "This really is a false accusation against innocent people. We have never done anything wrong. We simply practise our own religion, as passed down through many generations." [23] In an open letter to the Washington Times, [24] he stated "In October 1998 we decided to completely stop being involved in this Shugden issue ... everyone knows the NKT and myself completely stopped being involved in this Shugden issue at all levels. I can guarantee that the NKT and myself have never performed inappropriate actions and will never do so in the future, this is our determination. We simply concentrate on the flourishing of holy Buddhahdharma throughout the world - we have no other aim. I hope people gradually understand our true nature and function." [24] The editor of the Washington Times article retracted the claim about the relationship between Shugden groups from India and Nepal and the British-based New Kadampa Tradition. [25]

David Kay argued in his doctoral research that the New Kadampa Tradition fit into the criteria of Robert Lifton's definition of the fundamentalist self. [26] However, most scholars do not agree with this characterization. Inken Prohl expresses hesitation over Kay's use of the word fundamentalist in regards to the NKT because of "the vague and, at the same time, extremely political implications of this term." [27] Likewise, Paul Williams prefers the word traditionalist over fundamentalist in describing the NKT and other Dorje Shugden followers. Reacting to the charge that the NKT is a 'fundamentalist movement,' Robert Bluck said, "Again a balanced approach is needed here: the practitioner's confident belief may appear as dogmatism to an unsympathetic observer." [28]

Protestant Christian views

Christian fundamentalists see the Bible (both the Old Testament and the New Testament) as infallible and historically accurate.

It is important to distinguish between the "literalist" and "Fundamentalist" groups within the Christian community. Literalists, as the name indicates, hold that the Bible should be taken literally in every part. It would appear that there is no significant Christian denomination which is "literalist" in the sense that they believe that the Bible contains no figurative or poetic language. As the term is commonly used, "literalists" are those Christians who are more inclined to believe that portions of scripture (most particularly parts of the Book of Revelation) which most Christians read in a figurative way are in fact intended to be read in a literal way.

Many Christian Fundamentalists, on the other hand, are for the most part content to hold that the Bible should be taken literally only where there is no indication to the contrary. As William Jennings Bryan put it, in response to Clarence Darrow's questioning during the Scopes Trial (1925):

"I believe that everything in the Bible should be accepted as it is given there; some of the Bible is given illustratively. For instance: 'Ye are the salt of the earth.' I would not insist that man was actually salt, or that he had flesh of salt, but it is used in the sense of salt as saving Ebba's people."

Still, the tendency toward a literal reading of the Bible is criticized by mainline Protestant scholars and others. [29][30] [31]

According to anthropologist Lionel Caplan, "In the Protestant milieu of the USA, fundamentalism crystallized in response to liberals' eagerness to bring Christianity into the post-Darwinian world by questioning the scientific and historical accuracy of the scripture. Subsequently, the scourge of evolution was linked with socialism, and during the Cold War period, with communism. This unholy trinity came to be regarded as a sinister, atheistic threat to Christian America ... Bruce [Chpt. 9 of Caplan 1987] suggests that to understand the success of the Moral Majority, an alliance between the conservative forces of the New Right and the fundamentalist wings on the mainly Southern Baptist Churches, we have to appreciate these fears, as well as the impact of a host of unwelcome changes — in attitudes to 'morality', family, civil and women's rights, and so on — which have, in the wake of economic transformations since the Second World War, penetrated especially the previously insular social and cultural world of the American South." (Caplan 1987: 6)

The term fundamentalist has historically referred specifically to members of the various Protestant denominations who subscribed to the five "fundamentals", rather than fundamentalists forming an independent denomination. This wider movement of Fundamentalist Christianity has since broken up into various movements which are better described in other terms. Early "fundamentalists" included J. Gresham Machen and B.B. Warfield, men who would not be considered "Fundamentalists" today.

Over time the term came to be associated with a particular segment of Evangelical Protestantism, who distinguished themselves by their separatist approach toward modernity, toward aspects of the culture which they feel typify the modern world, and toward other Christians who did not similarly separate themselves.

The term fundamentalist is difficult to apply unambiguously, especially when applied to groups outside the USA, which are typically far less dogmatic. Many self-described Fundamentalists would include Jerry Falwell in their company, but would not embrace Pat Robertson as a fundamentalist because of his espousal of charismatic teachings. Fundamentalist institutions include Pensacola Christian College, and Bob Jones University, but classically Fundamentalist schools such as Fuller Theological Seminary and Biola University no longer describe themselves as Fundamentalist, although in the broad sense described by this article they are fundamentalist (better, Evangelical) in their perspective. (The forerunner to Biola U. — the Bible Institute of Los Angeles — was founded under the financial patronage of Lyman Stewart, who, with his brother Milton, underwrote the publication of a series of 12 books jointly entitled *The Fundamentals* between 1909 and 1920.)

Hinduism

Hinduism, being a conglomerate of religious traditions, contains a very diverse range of philosophical viewpoints and is generally considered as being doctrinally tolerant of varieties of both Hindu and non-Hindu beliefs.[32]

Although related, Hinduism and Hindutva are different. Hinduism is a religion while Hindutva is a political ideology. . Some sections of the leftists and opponents of Hindutva, use the term "Hindu Taliban" to describe the supporters of the Hindutva movement.[33] Fukuoka Asian Culture Prize-winning Indian sociologist and cultural and political critic Ashis Nandy argued "Hindutva will be the end of Hinduism." [34]

Islamic views

Muslims believe that their religion was revealed by God (Allah in Arabic) to Muhammad, the Prophet of Islam, the final Prophet delivered by God. However, the Muslims brand of extremism which is generally termed Islamic fundamentalism encompasses all the following:

- * It describes the belief Muslims should restrict themselves to literal interpretations of their sacred texts, the Qur'an and Hadith. This may describe the private religious attitudes of individuals and have no relationship with larger social groups.
- * It describes a variety of religious movements and political parties in Muslim communities.
- * As opposed to the above two usages, in the West "Islamic fundamentalism" is most often used to describe Muslim individuals and groups which advocate Islamism, a political ideology calling for the replacement of state secular laws with Islamic law.

In all the above cases, Islamic fundamentalism is associated with Salafism and Wahhabism , as opposed to liberal movements within Islam.

Jewish views

Most Jewish denominations believe that the Tanakh (Hebrew Bible or Old Testament) cannot be understood literally or alone, but rather needs to be read in conjunction with additional material known as the Oral Torah; this material is contained in the Mishnah, Talmud, Gemara and Midrash. While the Tanakh is not read in a literal fashion, Orthodox Judaism does view the text itself as divine, infallible, and transmitted essentially without change, and places great import in the specific words and letters of the Torah. As well, adherents of Orthodox Judaism, especially Haredi Judaism, see the Mishnah, Talmud and Midrash as divine and infallible in content, if not in specific wording. Hasidic Jews frequently ascribe infallibility to their Rebbe's interpretation of the traditional sources of truth.

Mormon views

Mormon fundamentalism is a conservative movement of Mormonism that believes or practices what its adherents consider to be the fundamental aspects of Mormonism. It should be noted, however, that mainstream Mormon adherents also believe and practice what they consider to be the fundamental aspects of Mormonism. Most often, Mormon fundamentalism represents a break from the form of Mormonism practiced by The Church of Jesus Christ of Latter-day Saints (LDS Church), and a return to Mormon doctrines and practices which adherents believe the LDS Church has wrongly abandoned, such as plural marriage , the Law of Consecration , the Adam-God theory , blood atonement, the Patriarchal Priesthood , elements of the Mormon Endowment ritual, and often the exclusion of black people from the priesthood .

Common aspects

Fundamentalists believe their cause to have grave and even cosmic importance. They see themselves as protecting not only a distinctive doctrine, but also a vital principle, and a way of life and of salvation. Community, comprehensively centered upon a clearly defined religious way of life in all of its aspects, is the promise of fundamentalist movements, and it therefore appeals to those adherents of religion who find little that is distinctive, or authentically vital in their previous religious identity.

The fundamentalist "wall of virtue", which protects their identity, is erected against not only other religions, but also against the modernized, nominal version of their own religion. In Christianity, fundamentalists can be known as "born again" and "Bible-believing" Protestants, as opposed to "mainline", "liberal", "modernist" Protestants. In Islam there are jama'at ((religious) enclaves with connotations of close fellowship) fundamentalists self-consciously engaged in jihad (struggle) against the Western

culture that suppresses authentic Islam (submission) and the God-given (Shari'ah) way of life. In Judaism fundamentalists are Haredi "Torah-true" Jews. There are fundamentalist equivalents in Hinduism and other world religions. These groups insist on a sharp boundary between themselves and the faithful adherents of other religions, and finally between a "sacred" view of life and the "secular" world and "nominal religion". Fundamentalists direct their critiques toward and draw most of their converts from the larger community of their religion, by attempting to convince them that they are not experiencing the authentic version of their professed religion.

Many scholars see most forms of fundamentalism as having similar traits. This is especially obvious if modernity, secularism or an atheistic perspective is adopted as the norm, against which these varieties of traditionalism or supernaturalism are compared. From such a perspective, Peter Huff wrote in the International Journal on World Peace :

"According to Antoun , fundamentalists in Judaism, Christianity, and Islam, despite their doctrinal and practical differences, are united by a common worldview which anchors all of life in the authority of the sacred and a shared ethos that expresses itself through outrage at the pace and extent of modern secularization." [35]

Notes:

14# ^ Interview with HH the Dalai Lama by Raimondo Bultrini, Engl. Trans. by Alison Duguid, Merigar, Dzogchen Community Italy, 2005

15# ^ Tibetan sects protest in US against Dalai Lama NewsX, 2008-07-12, retrieved 2008-12-01

16# ^ Open Letter to H.H. the Dalai Lama by Geshe Kelsang Gyatso

17# ^ The Times, June 22, 2007, Interpol on trail of Buddhist killers, Jane Macartney in Beijing, Timesonline.co.uk

18# ^ Newsweek, April 28, 1997, Newsweek.com

19# ^ "Death threats to Dalai Lama blamed on rival Bhuddist sect", The Sidney Morning Herald, November 16, 2002 SMH.com.au

20# ^ Washington Times, "Dalai Lama faced with death threats", 23 November 2002, Washingtontimes.com

21# ^ Official Website Western Shugden Society, Open Letter to Robert Thurman, 10 September 2008, Westernshugdensociety.org

22# ^ Bobthurman.com

23# ^ Reply to Newsweek, Geshe Kelsang Gyatso, 1997, CESNUR

24# ^ a b Open letter from Geshe Kelsang Gyatso to Wesley Pruden, editor in chief, Send2press.com

25# ^ The Washington Times, "Dalai Lama faced with death threats" , November 23, 2002

26# ^ Kay, D. N. (2004). Tibetan and Zen Buddhism in Britain: Transplantation, development and adaptation. RoutledgeCurzon critical studies in Buddhism. London: RoutledgeCurzon. ISBN 0-415-29765-6 . p. 110.

27# ^ Book Review: Tibetan and Zen Buddhism in Britain . Inken Prohl, Free University of Berlin. retrieved 2008-12-09.

28# ^ Bluck, R. (2006). British Buddhism: Teachings, practice and development. Routledge critical studies in Buddhism. London: Routledge. p. 129.

29# ^ Mckenziestudycenter.org

30# ^ Fundamentalism

31# ^ The World of Fundamentalism

32# ^ India and Hinduism "In principle, Hinduism incorporates all forms of belief and worship without necessitating the selection or elimination of any. The Hindu is inclined to revere the divine in every manifestation, whatever it may be, and is doctrinally tolerant, leaving others - including both Hindus and non-Hindus - whatever creed and worship practices suit them best. "

33# ^ Fritz Blackwell (2004). India: A Global Studies Handbook. ABC-CLIO. p. 126. ISBN 9781576073483 .

34# ^ Ashis Nandy (1991-02-18). "Hinduism Versus Hindutva: The Inevitability Of A Confrontation" . The Times of India. <http://www.sscnet.ucla.edu/southasia/Socissues/hindutva.html> . Retrieved 2008-11-10.

35# ^ Parallels in Muslim, Christian, and Jewish Fundamentalism

BONUS: "Fundamentalism." Encyclopædia Britannica. Encyclopaedia Britannica Ultimate Reference Suite. Chicago: Encyclopædia Britannica, 2010.

Introduction

Type of militantly conservative religious movement characterized by the advocacy of strict conformity to sacred texts. Once used exclusively to refer to American Protestants who insisted on the inerrancy of the Bible, the term fundamentalism was applied more broadly beginning in the late 20th century to a wide variety of religious movements. Indeed, in the broad sense of the term, many of the major religions of the world may be said to have fundamentalist movements. For a discussion of fundamentalism in American Protestantism, see fundamentalism, Christian.

The study of fundamentalism

In the late 20th century the most influential—and the most controversial—study of fundamentalism was The Fundamentalism Project (1991–95), a series of five volumes edited by the American scholars Martin E. Marty and R. Scott Appleby. Marty and Appleby viewed fundamentalism primarily as the militant rejection of secular modernity. They argued that fundamentalism is not just traditional religiosity but an inherently political phenomenon, though this dimension may sometimes be dormant. Marty and Appleby also contended that fundamentalism is inherently totalitarian, insofar as it seeks to remake all aspects of society and government on religious principles.

Despite its unprecedented breadth, The Fundamentalism Project has been criticized on a number of grounds. One objection is that many of the movements that Marty and Appleby categorize as fundamentalist seem to be motivated less by the rejection of modernity than by social, ethnic, and nationalistic grievances. Indeed, in many cases the people who join such movements have not suffered more than others from the stress and dislocation typically associated with modernization, nor are such stresses and dislocations prominently reflected in the rhetoric or the actions of these movements. The term modernity itself, moreover, is inherently vague; Marty and Appleby, like many other scholars, use it freely but do little to explain what it means.

Another criticism of Marty and Appleby's approach is that it is inappropriate to use the term fundamentalism, which originally referred to a movement in American Protestantism, to describe movements in other religions, particularly non-Western ones. This practice has been denounced as a kind of Eurocentric “conceptual imperialism”—an especially sensitive charge in the Islamic world, where those designated fundamentalists are outraged by Western political, economic, and cultural domination.

A third objection is that the significant negative connotations of the term fundamentalism—usually including bigotry, zealotry, militancy, extremism, and fanaticism—make it unsuitable as a category of scholarly analysis. On the other hand, some scholars have argued that the negative connotations of the term aptly characterize the nature of fundamentalist movements, many of which seek the violent overthrow of national governments and the imposition of particular forms of worship and religious codes of conduct in violation of widely recognized human rights to political self-determination and freedom of worship.

Christian fundamentalism in the United States

In the late 19th and early 20th centuries, Christian fundamentalists vigorously opposed theological modernism, which, as the “higher criticism” of the Bible, involved the attempt to reconcile traditional Christian beliefs with modern science and historiography. (For a discussion of modernism in the history of the Roman Catholic Church, see Modernism.) The term fundamentalist was coined in 1920 to describe conservative Evangelical Protestants who supported the principles expounded in *The Fundamentals: A Testimony to the Truth* (1910–15), a series of 12 pamphlets that attacked modernist theories of biblical criticism and reasserted the authority of the Bible. The central theme of *The Fundamentals* was that the Bible is the inerrant word of God. Associated with this idea was the view that the Bible should be read literally whenever possible and that believers should lead their lives according to the moral precepts it contains, especially the Ten Commandments.

Fundamentalists opposed the teaching of the theory of biological evolution in the public schools and supported the temperance movement against the sale and consumption of intoxicating liquor. Nevertheless, for much of the 20th century, Christian fundamentalism in the United States was not primarily a political movement. Indeed, from the late 1920s until the late 1970s, most Christian fundamentalists avoided the political arena, which they viewed as a sinful domain controlled by non-Christians. (Christian fundamentalists, like Evangelicals in general, reserve the term Christian for those who have been “born again” by accepting Jesus Christ as their Saviour.) A basic theme of Christian fundamentalism, especially in its early years, was the doctrine of separation: real Christians must remain separate from the impure and corrupt world of those who have not been born again.

The apolitical attitude of many Christian fundamentalists was linked to their premillennial eschatology, including the belief that Jesus Christ will return to initiate the millennium, a thousand-year period of perfect peace (see millennialism). There is no point in trying to reform the world, according to the premillennialists, because it is doomed until Jesus returns and defeats the Antichrist. This attitude is reflected in the fundamentalist expression “Why polish the brass on a sinking ship?” In contrast, postmillennialists believed that spiritual and moral reform would lead to the millennium, after which Christ would return. Thus,

whereas premillennialism implied political passivity, postmillennialism implied political activism.

Belief and practice, however, do not always coincide. Starting in the late 1970s, many premillennialist fundamentalists embraced the political activism traditionally associated with postmillennialism, which resulted in a distinct tension between their political acts and their eschatological beliefs. This tension was often pointed out by more-traditional fundamentalists, who continued to shun political activism.

Despite the prominence of the Christian Right in American politics in the late 20th and early 21st centuries, millions of Christian fundamentalists continued to focus their attention on the religious and personal domains. They were not overtly political, and they certainly did not attempt to remake state and society according to biblical precepts. Even those who were politically active tended to be concerned with moral issues—such as abortion, school prayer, and homosexuality—rather than with the goal of transforming the United States into a Christian theocracy. Thus, they were not fundamentalists in the sense in which Marty and Appleby and most scholars of fundamentalism used that term. (Some Christian fundamentalists in the United States, the Christian Reconstructionists, advocated the creation of a state and society based on strict conformity to biblical law. But they constituted only a small minority of the activists in the Christian Right.)

The negative connotations of the term fundamentalism led some politically active Christian fundamentalists to search for other names for their movement. Thus, some preferred to call themselves “Christian conservatives.” Many members of the Christian Coalition, the most influential organization of the Christian Right in the 1990s—including its one-time president Pat Robertson—identified themselves as “charismatic Evangelicals” (see Evangelical church). Although charismatics also believed in the inerrancy of the Bible, they stressed the ecstatic experience of the Holy Spirit as manifested by speaking in tongues and faith healing. The charismatics were opposed by more-traditional fundamentalists, such as the televangelist Jerry Falwell, who proudly retained the older designation and condemned the charismatics' ecstatic practices. Traditional fundamentalists viewed the charismatic emphasis on speaking in tongues and healing as “unscriptural.” The tension between these two distinct trends in American Christian fundamentalism is one reason relatively few fundamentalists supported Robertson's presidential candidacy in 1988.

The Christian Right that emerged with the formation of Falwell's Moral Majority in 1979 was a response to transformations in American society and culture that took place in the 1960s and '70s. Fundamentalists were alarmed by a number of developments that, in their view, threatened to undermine the country's traditional moral values. These included the civil rights movement, the women's movement (see also feminism), and the gay rights movement; the relatively permissive sexual morality prevalent among young people; the teaching of evolution; and rulings by the U.S. Supreme Court that banned institutionally initiated group prayer and reading of the Bible in public schools and that affirmed the legal right to abortion (see also *Roe v. Wade*). The federal government's attempts to revoke the tax-exempt status of many Christian schools founded to circumvent the federally mandated racial integration of public schools further galvanized many Christian fundamentalists in the South.

The fundamentalists were subsequently joined in their political activism by conservative Roman Catholics and Mormons as well as a small number of Orthodox Jews. The term Catholic fundamentalism is sometimes used to describe conservative Catholicism, but most scholars would reject this term because Christian fundamentalism traditionally involved strict conformity to the “inerrant text” of the Bible. This is not a distinctive feature of Catholic conservatism. Catholic conservatives have, for example, put much less emphasis on the issue of evolution than have Protestant fundamentalists. Moreover, Christian fundamentalists have generally viewed both Roman Catholicism and Mormonism as non-Christian “cults.” Conservative Catholics, Mormons, and Orthodox Jews, however, tend to agree with Protestant fundamentalists on issues like abortion, gay rights, and traditional moral values in general.

Christian Evangelicals, who represented roughly 25 percent of the U.S. population at the start of the 21st century, do not uniformly share all the views of fundamentalists or the Christian Right. (Although all Christian fundamentalists are Evangelicals, many Evangelicals are not fundamentalists.) All Evangelicals believe that the Bible is in some sense the inerrant word of God and that one has to accept Jesus Christ as one's Lord and Saviour in order to be “saved.” But many Evangelicals, like former president Jimmy Carter, are religious liberals who take relatively less-traditional positions on some of the issues that have enraged fundamentalists. Unlike fundamentalists, for example, many Evangelicals accept the idea of women ministers.

Christian fundamentalism has not been as politically significant elsewhere in the world as it has been in the United States. Although it has been associated with Protestant loyalism in Northern Ireland, the fundamentalist impulse in that conflict is clearly subordinate to its ethnic and nationalist dimensions, with Protestantism and Roman Catholicism serving primarily as badges of group identity.

Jewish fundamentalism in Israel

Three main trends in Israeli Judaism have been characterized as fundamentalist: militant religious Zionism, the ultra-Orthodoxy of the Ashkenazim (Jews of eastern European origin), and the ultra-Orthodoxy of the Sephardim (Jews of Middle Eastern origin) as represented by the Shas party. All three groups stress the need for strict conformity to the religious laws and moral precepts contained in the sacred Jewish texts, the Torah and the Talmud.

The fundamentalist impulse in Israel is rooted in events that took place well before the country's founding in 1948. Since

the destruction of Jerusalem's Second Temple by the Romans in 70 CE (see Jerusalem, Temple of), most Jews had lived in the Diaspora—that is, dispersed far from the land of Israel promised by God to the Jewish people according to the Hebrew Bible. During their prolonged “exile” (Hebrew: *galut*), Jews all over the world prayed daily for the coming of the messiah, who would lead them back to Israel and deliver them from their Gentile oppressors. In the late 19th century, some Jews, primarily secular intellectuals such as Theodor Herzl (1860–1904), a Viennese journalist and playwright, concluded that the ancient problem of anti-Semitism could be solved only by the creation of a Jewish state. Zionism, the movement to establish a Jewish state in Palestine, thus represented a secularization of the traditional messianic theme. Instead of waiting for God and the messiah to lead the Jews back to the land of Israel, Zionists argued, Jews should take it upon themselves to return there. For Herzl and his closest associates, the messianic aspect of this “ingathering of the exiles” was irrelevant: the crucial point was to create a state where Jews would no longer be at the mercy of non-Jews.

Most Orthodox Jews—and Orthodox rabbis in particular—were opposed to Zionism, primarily because, in their view, it called upon humans to do what only God and the messiah could do. In traditional Judaism, the return to the land of Israel was inseparable from the messianic redemption of the people of Israel. Thus, returning to the land and creating a state would amount to defying God's will and would only postpone the real redemption and the real ingathering of exiles. Orthodox Jews also objected to the fact that Herzl and most other early Zionist leaders did not advocate a state based on strict conformity to Jewish religious law. Hostility toward Zionism prevailed among Orthodox and ultra-Orthodox rabbis through the early 20th century. However, it virtually disappeared among the former with the coming of the Holocaust, which appeared to confirm the Zionist argument that Jews could be safe only in their own state.

Modern Orthodox Jews strictly observe Jewish religious law but have nevertheless devised ways to participate in modern society, both in the Diaspora and in Israel. The ultra-Orthodox, in contrast, insist on separating themselves from Gentile society, as well as from Jews who do not follow the religious law as strictly as they do.

Religious Zionism

Despite the hostility of most Orthodox rabbis, Zionism aroused considerable enthusiasm among many Orthodox Jews who saw in it the promise of the long-awaited messianic redemption. Some Orthodox rabbis, therefore, sought to legitimate Orthodox participation in the Zionist movement. Rabbi Yitzḥaq Ya‘aqov Reines (1839–1915), founder of the Mizraḥi religious Zionist movement in 1902, argued that the Zionist settlement of the land of Israel had nothing to do with the future messianic redemption of the Jews and thus did not constitute a heretical defiance of God's will. Zionism's manifestly messianic implications, however, limited the appeal of this idea, which was soon displaced by a radically different view: that Zionism itself was part of the gradual messianic redemption of the Jewish people. The secular Zionists, though they did not know it, were doing the work of God and the messiah. This argument was made by Rabbi Abraham Kook (1865–1935), and it has remained a basic theme of religious Zionism.

Religious Zionists are usually referred to as the *datim le‘umim* (Hebrew: “national religious”). This term captures the fusion of Orthodoxy and nationalism that has always characterized the movement. Unlike the ultra-Orthodox, the religious Zionists have always been willing to cooperate with the far more numerous secular Zionists who were primarily responsible for creating the State of Israel in 1948. Indeed, from 1948 to 1992, religious-Zionist parties participated in every Israeli government. Until 1977 there was a close relationship between these parties and the Israel Labour Party, which dominated Israeli politics during this period. In 1956 Mizraḥi and *ha-Po‘el ha-Mizraḥi* (the Mizraḥi Worker Party) joined to form the National Religious Party (NRP), or *Mafdal*. Traditionally, the NRP and its predecessors concerned themselves with domestic religious issues, such as observance of Shabbat (the Sabbath) and the question of who is a Jew, and left foreign affairs to the Labour Party.

The Six-Day War of 1967 (see Arab-Israeli wars) awakened the dormant messianic dimension of religious Zionism. East Jerusalem, the Temple Mount, and Judaea—the very heart of ancient Israel—were once again in Jewish hands. To return any of this land to the Arabs would be to defy God's plan for the redemption of the Jewish people. The religious Zionists who felt this way (not all did) began to settle in the territories occupied—or, as they saw it, liberated—in the Six-Day War.

The militant religious Zionists in the vanguard of the settlement effort formed a movement called *Gush Emunim* (Hebrew: “Bloc of the Faithful”), which clashed with the more traditional religious Zionists who still led the NRP in the 1960s and '70s. The latter continued to believe that God had given the land of Israel to the Jews, but they felt that making peace—and thus saving Jewish lives—was more important than retaining territory. For the militants, settling the land and preventing the government from withdrawing from it took precedence over anything else. In 2005 settlers staged widespread protests in a vain attempt to halt Israel's withdrawal from the Gaza Strip. Their prediction that such a withdrawal would provoke civil war was wrong. Some Israelis hope that the experience in Gaza will facilitate future Israeli withdrawals from the West Bank (Judaea and Samaria).

Militant religious Zionism thus illustrates the diverse character of fundamentalism. Its practitioners conform strictly in their daily lives to what they believe are the laws of God, and they advocate the creation of a society based on those laws, but their political activities have been directed toward settling and retaining the land won in 1967. Militant religious Zionists share with other religious and secular Zionists a nationalist sentiment and the conviction that anti-Semitism can be effectively opposed only

with force. Indeed, religious Zionism draws upon some basic themes of mainstream Zionism, notably the idea that the goal of Zionism is to create a “new Jew” who will never submit to oppression.

The Ashkenazi ultra-Orthodox

The ultra-Orthodox are often referred to in Hebrew as Haredim, or “those who tremble” in the presence of God (because they are God-fearing). Unlike the Orthodox, the ultra-Orthodox continue to reject Zionism—at least in principle—as blasphemous. In practice, the rejection of Zionism has led to the emergence of a wide variety of groups, ranging from the Neturei Karta (Aramaic: “Guardians of the City”), which does not recognize the legitimacy of the State of Israel, to the political parties of the Haredim, which occasionally determine which of Israel’s major parties is able to form a government. It is important to distinguish between the Ashkenazi ultra-Orthodox and the Sephardi ultra-Orthodox. The term Ashkenazi (plural Ashkenazim) originally referred to Jews from Germany, and Sephardi (plural Sephardim) originally referred to Jews from Spain and Portugal. But in Israel the terms are often used to designate Jews of northern European origin on the one hand and Jews of Middle Eastern origin on the other.

The Ashkenazi Haredi political parties have concentrated primarily on obtaining funding for their communities and on enforcing strict conformity to their interpretation of Jewish religious law concerning issues such as observance of Shabbat, conversion, kosher dietary laws, and, in their view, the desecration of the dead by archaeologists. Since the Six-Day War, however, most Ashkenazi Haredim have tended to support the position of the militant religious Zionists against “land for peace,” despite their continued theoretical opposition to Zionism and the state it produced.

Shas and the Sephardi underclass

The third major form of Jewish fundamentalism in Israel is represented by the Sephardi ultra-Orthodox and their political party, Shas—Shas being a Hebrew acronym for Sephardi Torah Guardians. The Sephardim, in the broad sense of Jews of Middle Eastern origin, are, by and large, less well educated and less prosperous than the Ashkenazim, and many of them feel that they are discriminated against. Indeed, the Sephardim who vote for Shas tend to be motivated less by belief in the party’s program of strict conformity to Jewish religious law than by frustration and resentment caused by their perceived second-class status in Israeli society. Shas is thus an excellent illustration of the fact that fundamentalist movements often owe their success to political and social grievances rather than to strictly religious ones. In addition to its religious and cultural platform, Shas provides schools and other social services for poor Sephardim; in this respect it is similar to some fundamentalist Islamic movements.

Islamic fundamentalism

Because the term fundamentalism is Christian in origin, because it carries negative connotations, and because its use in an Islamic context emphasizes the religious roots of the phenomenon while neglecting the nationalistic and social grievances that underlie it, many scholars prefer to call Islamic fundamentalists “Islamists” and to speak of “Islamist movements” instead of Islamic fundamentalism. (The members of these movements refer to themselves simply as Muslims.) Nevertheless, the term Islamic fundamentalism has been current in both popular and scholarly literature since the late 20th century. This article, therefore, will occasionally follow this common usage.

The subject of Islamic fundamentalism attracted a great deal of attention in the West after the Iranian Revolution of 1978–79—which deposed Iran’s ruler, Mohammad Reza Shah Pahlavi (1919–80), and established an Islamic republic—and especially after the September 11 attacks on the United States in 2001 by al-Qaeda, an international Islamist terrorist network. The spectacular nature of these events may have lent plausibility to the common but mistaken belief in the West that Islam and Islamic fundamentalism are closely connected, if not identical. In fact, however, not all Muslims believe that the Qur’ān is the literal and inerrant word of God, nor do all of them believe that Islam requires strict conformity to all the religious and moral precepts in the Qur’ān. More important, unlike genuine Islamic fundamentalists, most Muslims are not ideologically committed to the idea of a state and society based on Islamic religious law.

The character of Islamist movements varies greatly throughout the world. Some Islamists resort to terrorism, and some do not. Some espouse leftist political and economic programs, borrowing ideas from Marxism and other varieties of socialism, while others are more conservative. Most Islamists, however, insist on conformity to a code of conduct based on a literal interpretation of sacred scripture. They also insist that religion encompasses all aspects of life and hence that religion and politics cannot be separated. Like most fundamentalists, they generally have a Manichaean (dualistic) worldview: they believe that they are engaged in a holy war, or jihad, against their evil enemies, whom they often portray as pawns of Jewish and Masonic conspiracies in terms taken directly from the anti-Semitic literature of 20th-century Europe. Messianism, which plays an important role in Christian, Jewish, and Shi’ite Islamic fundamentalism, is less important in the fundamentalism of the Sunni branch of Islam.

Islamist movements have been politically significant in most Muslim countries primarily because they articulate political and social grievances better than do the established secular parties, some of which (the leftist parties) were discredited following the collapse of communism in eastern Europe and the Soviet Union in 1990–91. Although the governments of Saudi Arabia and other oil-producing countries of the Persian Gulf region have represented themselves as conforming strictly to Islamic law, they continue to face internal opposition from Islamist movements for their pro-Western political and economic policies, the extreme

concentration of their countries' wealth in the hands of the ruling families, and, in the Islamists' view, the rulers' immoral lifestyles.

To some extent, the Islamists' hostility toward the West is symptomatic of the rejection of modernity attributed to all fundamentalist movements, since much of what is modern is derived from the West. (It should be noted, however, that Islamists do not reject modern technology.) But it would be a mistake to reduce all such hostility to a reactionary rejection of all that is new; it would also be a mistake to attribute it entirely to xenophobia, though this is certainly an influence. Another important factor is the Islamists' resentment of Western political and economic domination of the Middle East. This is well illustrated by the writings of Osama bin Laden, the founder and leader of al-Qaeda, which repeatedly condemn the United States for enabling the dispossession of the Palestinians, for orchestrating international sanctions on Iraq that contributed to the deaths of hundreds of thousands of Iraqi citizens in the 1990s, and for maintaining a military "occupation" of Saudi Arabia during the Persian Gulf War (1990–91). Bin Laden has also condemned the Saudi regime and most other governments of the Middle East for serving the interests of the United States rather than those of the Islamic world. Thus, the fundamentalist dimension of bin Laden's worldview is interwoven with resentment of Western domination.

Puritanical revivalist movements calling for a return to the pristine Islam of the Prophet Muhammad have occurred periodically throughout Islamic history. During the period of European colonial rule in the 19th and 20th centuries, however, these movements began to take on a polemical, apologetic character. Muslim reformists such as Muḥammad ʿAbduh (1849–1905) and Jamāl al-Dīn al-Afghānī (1838–97) stressed that a return to the "rationalist" Islam of Muhammad—which was not incompatible, in their view, with science and democracy—was essential if Muslims were to free themselves from European domination. This argument was subsequently adopted by some Islamic fundamentalists, though many others condemned democracy on the grounds that only God's laws are legitimate. Some Jewish and Christian fundamentalists have rejected democracy for the same reason.

Among the Islamist movements that have attracted the most attention in the West is the Palestinian movement Ḥamās, which was founded in 1987. Its name, which means "zeal" in Arabic, is an acronym of the name Ḥarakat al-Muqāwamah al-Islāmiyyah ("Islamic Resistance Movement"). Ḥamās was created primarily to resist what most Palestinians viewed as the occupation of their land by Israel. There is thus a clearly nationalist dimension to this movement, though it is also committed to the creation of a strictly Islamic state. Ḥamās opposed the idea of a Palestinian state in the West Bank and Gaza and insisted on fighting a jihad to expel the Israelis from all of Palestine—from the Jordan River to the Mediterranean and from Lebanon to Egypt. It justified its terrorist attacks on Israelis as legitimate acts of war against an occupying power. Like some other Islamist movements in the Middle East, Ḥamās provides basic social services—including schools, clinics, and food for the unemployed—that are not provided, or are inadequately provided, by local authorities. These charitable activities are an important source of its appeal among the Palestinian population.

In January 2006 Ḥamās was the victor by a wide margin in elections to the Palestinian Legislative Council, and it was asked to form a government. This development led to much speculation among political observers about whether Ḥamās could evolve into a moderate nonviolent political party, as many other terrorist groups have done (e.g., Irgun Zvai Leumi and the Stern Gang in Israel and the Irish Republican Army in Ireland).

Sikh fundamentalism

Sikh fundamentalism first attracted attention in the West in 1978, when the fiery preacher Jarnail Singh Bhindranwale reportedly led a march to break up a gathering of the Sikh Nirankari movement (from Punjabi nirankar, "formless," reflecting the movement's belief in the nature of God), which orthodox Sikhs considered heretical. Bhindranwale, like other fundamentalists, stressed the need for conformity to a sacred text (the Adi Granth) and for the creation of a Sikh state governed according to sacred law. But, as in the case of the Protestants of Northern Ireland, such fundamentalist concerns were subordinated to nationalistic ones. Sikh fundamentalists of the late 20th and early 21st centuries sought to create an independent Sikh state in the Indian province of Punjab. Although images of holy war pervaded their rhetoric, their primary enemy was the Hindu state of India rather than secularism per se. Sikh fundamentalism was thus primarily a nationalistic separatist movement.

In June 1984, Indian troops stormed the Golden Temple in Amritsar and killed Bhindranwale and hundreds of his armed supporters. The assassination, as well as what Sikhs considered the desecration of their holiest shrine, infuriated the Sikh community and led to the assassination of Indira Gandhi, India's prime minister, by two of her Sikh bodyguards in October 1984. This in turn sparked riots in which Hindu mobs killed more than 2,000 Sikhs. By the early 1990s, the central government had succeeded in crushing Sikh militancy in India.

Hindu fundamentalism

What is usually called "Hindu fundamentalism" in India has been influenced more by nationalism than by religion, in part because Hinduism does not have a specific sacred text to which conformity can be demanded. Moreover, conformity to a religious code has never been of particular importance to Hindu groups such as the Bharatiya Janata Party (BJP). For the members of such groups, Hinduism is above all a symbol of national identity rather than a set of rules to be obeyed.

The nationalistic orientation of the BJP is reflected in its name, which means "the Party of the Indian People." Similarly, the name of the Rashtriya Swayamsevak Sangh (RSS), a "self-defense" force associated with the BJP, means "National

Volunteers Corps.” Neither the BJP nor the RSS advocates the creation of a Hindu state. The principal concern of both groups is the danger posed to “the Hindu nation” by Islamic proselytization among untouchables and lower-caste Hindus; both groups have also vehemently opposed Christian proselytization in India for the same reason. In RSS tracts, there is little reference to specific Hindu beliefs, and its members acknowledge that they are not themselves religious.

The nationalism of the BJP and the RSS is also reflected in their religious and moral demands; in this respect they differ significantly from Christian fundamentalist groups in the United States. In a notorious incident in 1992, the Babri Masjid (“Mosque of Bābur”) at Ayodhya was demolished by a mob of militant Hindus; the subsequent rioting led to the deaths of more than 1,000 people. Although there was real religious fervour associated with the belief that the site of the mosque was the birthplace of the Hindu god Rama and the location of an ancient Hindu temple, the attack was above all a reflection of the Hindu nationalists' belief in the essentially Hindu character of India and their perception of Muslims as inherently alien. The fact that Hindu nationalism is sometimes called “Hindu fundamentalism” illustrates how indiscriminately the term fundamentalism has been used outside its original American Protestant context.

Conclusion

Although the terms fundamentalism and fundamentalist have entered common parlance and are now broadly applied, it should not be forgotten that the myriad movements so designated vary greatly in their origins, character, and outlook. Thus, Islamic fundamentalist movements differ from their Christian and Jewish counterparts in having begun as essentially defensive responses to European colonial domination. Early Islamic fundamentalists were reformers who wished to affirm the value of their religion by returning to what they sought to portray as its pristine original form; their movements only gradually acquired the militancy characteristic of much religious fundamentalism today. On the other hand, these movements share with Christian and Jewish fundamentalism an antipathy to secularism, an emphasis on the importance of traditional religiosity as their members understand it, and a strict adherence to sacred texts and the moral codes built upon them. Although these and other common features are important as sources of insight, each fundamentalist movement is in fact unique and is best understood when viewed in its own historical and cultural context.

Henry Munson

Additional Reading

General works

The most important comparative study of fundamentalism is Martin E. Marty and R. Scott Appleby (eds.), *The Fundamentalism Project*, 5 vol. (1991–95): *Fundamentalisms Observed* (1991), *Fundamentalisms and Society* (1993), *Fundamentalisms and the State* (1993), *Accounting for Fundamentalisms* (1994), and *Fundamentalisms Comprehended* (1995). A summary of their perspective is presented in Martin E. Marty and R. Scott Appleby, *The Glory and the Power: The Fundamentalist Challenge to the Modern World* (1992); and Gabriel A. Almond, R. Scott Appleby, and Emmanuel Sivan, *Strong Religion: The Rise of Fundamentalisms Around the World* (2003). Other well-known overviews are Bruce B. Lawrence, *Defenders of God: The Fundamentalist Revolt Against the Modern Age* (1989, reissued 1995); S.N. Eisenstadt, *Fundamentalism, Sectarianism, and Revolution: The Jacobin Dimension of Modernity* (1999); and Karen Armstrong, *The Battle for God* (2000).

Christian fundamentalism

Noteworthy studies are George M. Marsden, *Fundamentalism and American Culture: The Shaping of Twentieth-Century Evangelicalism, 1870–1925* (1980, reissued 1982); William Martin, *With God on Our Side: The Rise of the Religious Right in America* (1996); and Clyde Wilcox, *Onward Christian Soldiers?: The Religious Right in American Politics*, 2nd ed. (2000). Bruce Barron, *Heaven on Earth?: The Social and Political Agendas of Dominion Theology* (1992), is a useful study of Christian Reconstructionism. Catholic conservatism, sometimes called fundamentalist, is discussed in Mary Jo Weaver and R. Scott Appleby (eds.), *Being Right: Conservative Catholics in America* (1995). Christian fundamentalism in Northern Ireland is the subject of Steve Bruce, *God Save Ulster!: The Religion and Politics of Paisleyism* (1986, reissued 1989).

Jewish fundamentalism

Ian S. Lustick, *For the Land and the Lord: Jewish Fundamentalism in Israel* (1988); and Ehud Sprinzak, *Brother Against Brother: Violence and Extremism from Altalena to the Rabin Assassination* (1999), provide valuable discussions of Jewish fundamentalism. The Shas party is best treated in Peter Hirschberg, *The World of Shas* (1999); and David Lehmann and Batia Siebzehner, *Remaking Israeli Judaism: The Shas Movement* (2006).

Islamic fundamentalism

Political and religious movements in modern Islam are examined in Gilles Kepel, *The War for Muslim Minds: Islam and the West* (2004; originally published in French, 2004). Useful studies of Osama bin Laden and al-Qaeda include Anonymous [Michael Scheuer], *Through Our Enemies' Eyes: Osama bin Laden, Radical Islam, and the Future of America* (2002); Peter L. Bergen, *The Osama bin Laden I Know: An Oral History of al Qaeda's Leader* (2006); and Bruce B. Lawrence (ed.), *Messages to the World: The Statements of Osama bin Laden* (2005).

Fundamentalism in Asian religions

Sikh fundamentalism is covered in Cynthia Keppley Mahmood, *Fighting for Faith and Nation: Dialogues with Sikh Militants* (1997). Hindu nationalism is discussed in Christophe Jaffrelot, *The Hindu Nationalist Movement in India* (1996; originally published in French, 1993).

BONUS: Fundamentalism – Rationale of Religious Fundamentalism (

[http://www.newworldencyclopedia.org/entry/Fundamentalism#Varieties of Fundamentalism around the World](http://www.newworldencyclopedia.org/entry/Fundamentalism#Varieties_of_Fundamentalism_around_the_World))

Most forms of religious fundamentalism have similar traits. Religious fundamentalists typically see sacred scripture as the authentic and literal word of God. Since scripture is considered to be inerrant, fundamentalists believe that no person has the right to change it or disagree with it. They believe that God articulated His will precisely to His followers, and that they have a reliable and perfect record of that revelation. As a result, people are "obliged" to obey the word of God.

Thus, the appeal of fundamentalism is its affirmation of absolutes in a world that seems to have lost any sense of right and wrong. God has provided through his scriptures the proper values for the good life. Fundamentalists have God's favor because they alone are true to his word, while everyone else is bound for ruin. The evident decay of Western civilization, which is becoming increasingly decadent and tolerant of all manner of deviance, validates this point of view. Further justification is adduced from the state of mainstream religion: static or falling attendance of many liberal or reformed congregations, from the scandals that have struck, and from the increasing difficulty of distinguishing between religiously liberal and avowedly secularist views on such matters as homosexuality, abortion and women's rights.

Fundamentalists also commonly believe that their way of life and treasured truths are under attack by the forces of secularism and liberalism. They think that they are rescuing religious identity from absorption into post-modernism and secularism. According to Peter Huff, "...fundamentalists in Judaism, Christianity, and Islam, despite their doctrinal and practical differences, are united by a common worldview which anchors all of life in the authority of the sacred and a shared ethos that expresses itself through outrage at the pace and extent of modern secularization." [1]

Fundamentalists believe their cause to have grave and even cosmic importance. They see themselves as protecting not only a distinctive doctrine, but also a vital principle, and a way of life and salvation. Community, comprehensively centered upon a clearly defined religious way of life in all of its aspects, is the promise of fundamentalist movements; it therefore appeals to those adherents of religion who find little that is distinctive, or authentically vital in their previous religious identity.

The fundamentalist "wall of virtue," which protects their identity, is erected against not only alien religions, but also against the modernized, compromised, nominal version of their own religion. Examples of things that modern fundamentalists often avoid are modern translations of the Bible, alcoholic drinks or recreational drugs, tobacco, modern popular music, dancing, "mixed bathing" (men and women swimming together), and gender-neutral or trans-gender clothing and hair-styles. Such things might seem innocuous to the outsider, but to some fundamentalists they represent the leading edge of a threat to the virtuous way of life and the purer form of belief that they seek to protect. Many fundamentalists accept only the King James Version translation of the Bible and study tools based on it, such as the Scofield Reference Bible.

Varieties of Fundamentalism around the World

Most religions contain fundamentalist elements that often have more in common with each other than with liberal followers of their own religion. In Christianity, fundamentalists are "Born again" and "Bible-believing" Protestants, as opposed to "Mainline," "modernist" Protestants, who, from a fundamentalist perspective, represent "Churchianity"; in Islam they are *jama'at* (Arabic: "religious enclaves" with connotations of close fellowship) self-consciously engaged in *jihād* (struggle) against Western culture that suppresses authentic Islam (submission) and the "God-given" (*Shari'ah*) way of life; in Judaism they are *Haredi* "Torah-true" Jews; and they have their equivalents in Hinduism, Sikhism and other world religions. These groups insist on a sharp boundary between themselves and others, and finally between a "sacred" view of life and the "secular" world. Fundamentalists direct their critiques toward (and draw most of their converts from) the larger community of their religion, by attempting to convince them that they are not experiencing the authentic version of their professed religion. Despite their similarities, fundamentalists from specific religions also have their own unique characteristics and views, as seen below:

Christian Fundamentalism

The term *fundamentalist* is difficult to apply unambiguously in Christianity. Many self-described fundamentalists would include Jerry Falwell in their company, but would not embrace Pat Robertson as a fundamentalist because of his espousal of charismatic teachings. Fundamentalist institutions include Pensacola Christian College and Bob Jones University, but classically fundamentalist schools such as Fuller Theological Seminary and Biola University no longer describe themselves as fundamentalist.

Self-described Christian fundamentalists see the Holy Bible as both infallible and historically accurate. However, it is important to distinguish between the "literalist" and *fundamentalist* groups within the Christian community. Literalists, as the name indicates, hold that the Bible should be taken literally in every part (though English language Bibles are themselves translations and therefore not a literal, word-for-word rendering of the original texts). Many Christian fundamentalists, on the other hand, are for the most part content to hold that the Bible should be taken literally only where there is no indication to the contrary. As William Jennings Bryan put it, in response to Clarence Darrow's questioning during the Scopes Trial (1925):

I believe that everything in the Bible should be accepted as it is given there; some of the Bible is given illustratively. For instance: 'Ye are the salt of the earth.' I would not insist that man was actually salt, or that he had flesh of salt, but it is used in the sense of salt as saving God's people.

Nevertheless, the tendency of modern Christian fundamentalism is toward a literal reading of the Bible.

Because of the prevalence of dispensational eschatology, some fundamentalists vehemently support the modern nation of Israel, believing the Jews to have significance in God's purposes parallel to the Christian churches, and a special role to play at the end of the world.

Jewish Fundamentalism

Jewish fundamentalism is a phenomenon particularly in Israel, where orthodox Jews find themselves in a struggle with secular Jews to define the culture. Haredi Judaism is a movement within the orthodox camp to establish an exclusively orthodox Jewish culture characterized by strict adherence to the Jewish law (*halacha*) in every aspect of life, the wearing of distinctive dress, and political efforts to enforce halachic ordinances on the general population—to make Israel a truly "Jewish" state. Some Jewish fundamentalists support the movement to establish Jewish settlements throughout the West Bank, which they call "Judea and Samaria," with the goal of absorbing it into Israel because of its Jewish occupation in biblical times.

Many orthodox Jews are not fundamentalists. The so-called "modern orthodox" believe it is possible to be both modern and observant at the same time. They do not as a rule wear distinctive dress. They make some accommodation with secular life, while strictly observing the Jewish law in the home and private settings, and in particular on the Sabbath.

Mormon Fundamentalism

Within the cluster of groups who esteem the Book of Mormon as scripture, some conservative movements of Mormonism could be labeled as fundamentalist. Mormon fundamentalism represents a break from the brand of Mormonism practiced by "The Church of Jesus Christ of Latter-day Saints" (LDS Church), and claims to be a return to the Mormon doctrines and practices which the LDS Church has allegedly wrongly abandoned, such as plural marriage, the Law of Consecration, the Adam-God theory, blood atonement, the Patriarchal Priesthood, elements of the Mormon Endowment ritual, and often exclusion of Blacks from the priesthood. Mormon fundamentalists have formed numerous sects, many of which have established small, cohesive, isolated communities in many areas of the Western United States.

Islamic Fundamentalism

Like other religions, Islam promotes a vision of society and provides guidelines for social life. The Holy Qur'an and the *Hadith* provide guidelines for Islamic government, including criminal law, family law, the prohibition of usury, and other economic regulations. During the expansion of Islam in its first centuries, the knowledge and culture of conquered territories was absorbed leading to what many consider a golden age of Islam, in which there was a flowering of arts and sciences and which carried Ancient Greek knowledge to the West in the High Middle Ages.

In the thirteenth century Ibn Taymiyyah, a theologian and professor of Hanbali jurisprudence, initiated a reform movement that argued Islamic scholarship had veered from the proper understanding of the Qur'an. He taught an extremely literal interpretation of the Qur'an and advocated the Sharia. He engaged in criticism of the Kasrawn Shi'a in Lebanon, the Rifa'i Sufi order, and others. Some of his critics accused him of anthropomorphism. He also advocated waging a jihad of the sword against the Mongols. Sunni thinkers have held Ibn Taymiyyah in relatively high esteem. Many historians feel his fundamentalism led to the ossification and decline of Islamic civilization.

One important modern strand of fundamentalist Islam is the Wahhabi school, which emerged in the eighteenth century and claims roots in Ibn Taymiyyah's teaching. Seminal influences came from writers like the Egyptian Sayyid Qutb and the Pakistani Sayyid Abul Ala Maududi, who saw western style individualism as counter to centuries of tradition, and also as inevitably leading to a debauched and licentious society. Qutb advocated a return to Sharia because of what he perceived as the inability of Western values to secure harmony and prosperity for Muslims. He believed that only divine guidance could lead humans to peace, justice, and prosperity, and it followed that Muslims should eschew man-made systems of governance and live according to divinely-inspired *Shariah* ("The Qur'an is our constitution").

Islamists and Jihadists

Most Qur'anic usages of the term *jihad* do not refer to war but to spiritual struggle or to the struggle to establish social justice, such as 22:77–78, "believers, bow down and prostrate yourselves in worship of your Lord, and work righteousness, that you may succeed and strive (*jihad*) in the cause of God." Yet other verses are interpreted to refer to armed struggle to establish or extend Islamic rule, such as "Go ye forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your

persons, in the cause of Allah." (9:41). Thus the translation of *jihad* as "holy war" renders only one of the several meanings of the Arabic word, and there are many Muslims who believe that the Qur'an only permits defense (see 22:39–40; 2:190).

However, the loss of Muslim power due to the historical developments of World War I, the dissolution of the Ottoman Empire, and the end of the caliphate, caused some Muslims to perceive that Islam was in retreat, and led them to actively oppose Western ideas and power. Islamic fundamentalism therefore is partly a reaction to colonialism, and sees the solution as a return to classical Islam, where religion played a dominant role in civil society and state affairs. Such groups tend to cite periods of history where Islam was the established social system, and they oppose local elites who supported adopting western liberal ideals.

Islamic political fundamentalists, also called *Islamists* or *Jihadists*, have organized active movements to pursue the goal Islamization through violent confrontation with the West, beginning with Westernized elements within their own countries. Such groups include the Egyptian Islamic Jihad, which assassinated President Anwar Sadat in 1981 (condemned for signing a peace treaty with the State of Israel in 1979). More recently, Osama bin Laden's Al-Qaeda network carried out the attacks against targets in the United States September 11, 2001. These and allied groups regard the West as Islam's enemy; thus, all Westerners are legitimate targets whether civilian or military. They rely on such Qur'anic verses as Qur'an 9:5 and 2:216 (referred to as the "sword verses"), and justify aggression (taking the initiative), not merely defense. Some jihadists claim to be the successors of the early Kharijites who assassinated Ali ibn Abi Talib as well as of the medieval Assassins.

A Shi'a type of Islamic fundamentalism arose with the Islamic revolution of Iran in 1979 with the rise of the Ayatollah Ruhollah Khomeini (c. 1900-1989) who founded the Islamic Republic of Iran. Ayatollah Khomeini galvanized the Shi'a world to embrace his radicalized fundamentalism since he was seen as a great defender of the Islamic faith. His promotion anti-Americanism, hatred against Israel, and anti-Western rhetoric, was in large part aimed at discrediting modernist forces in Iran.

The term "fundamentalist" in relation to the Islamist groups is problematic however, partly because of the term's origin in Christian discourse (where in modern times it has a purely theological significance; Islamism is political), but also because traditional Muslims, the overwhelming majority of whom are not Islamists, actually hold theological beliefs that are remarkably similar to those of conservative Christians in terms of the infallibility of scripture, Jesus' Virgin Birth (in which, based on Qur'an 3:47 and 3:59, most Muslims believe), as well as strong moral values and a strict lifestyle.

Unlike Christian fundamentalist groups, Muslim groups do not use the term "fundamentalist" to refer to themselves, and in recent years the term "Islamism" has largely displaced the term "Islamic fundamentalism." The *American Heritage Dictionary of the English Language* defines Islamism as, "An Islamic revivalist movement, often characterized by moral conservatism, literalism, and the attempt to implement Islamic values in all spheres of life." Dictionary: Islamism Retrieved September 7, 2008.

Hindu and Sikh fundamentalism

Some argue that the religious idea of fundamentalism is limited to the "Abrahamic religions," and have connected the phenomenon specifically to the notion of revealed religion. However, in the landmark series on fundamentalism, Martin Marty (and others) have identified fundamentalism also in non-Abrahamic religions, including Hinduism.

Followers of Hinduism generally adhere to the Vedic statement, "Truth is One, though the sages know it variously," which would seem to make relativism practically a fundamental tenet. However, a few sects within Hinduism, such as the *Arya Samaj* for example, do have a tendency to dogmatically view the Vedas as divinely inspired, superior or even flawless. Regardless, some claim that no Hindu can be found who considers his/her name of God to be that of the "only true God" or their scriptures to be the "only scriptures truly inspired by God" or their prophet to be the "final one." In fact it is normal that Hinduism is itself divided into many different sects and groups with new philosophies continuously being added; consequently, the fundamentalist enclaves identified by *The Fundamentalism Project*, who claim to be purer than others, are regarded as aberrant within Hinduism.

The Khalistan movement of Sikhism, which flourished in the 1980s, has also been labeled as a type of religious fundamentalism. This movement expressed Sikh aspirations to establish an independent Sikh state in the Punjab, India (the traditional Holy Land of the Sikhs). It was also implicated in the assassination of India's Prime Minister, Indira Gandhi (1917-1984).

Buddhist fundamentalism

The Soka Gakkai sect of Nichiren Buddhism, which believes that other forms of Buddhism are heretical, is sometimes labeled fundamentalist.

Non-religious fundamentalism

Some refer to any literal-minded or intolerant philosophy with pretense of being the sole source of objective truth, as *fundamentalist*, regardless of whether it is called a religion. For example, when the communist state of Albania (under the leadership of Enver Hoxha) declared itself an "atheist state," it was deemed by some to be a form of "fundamentalist atheism" or more accurately "Stalinist fundamentalism." There are people who in their attempt to live according to the writings of Ayn Rand seem to transgress respect for other perspectives in propagating their views, so that they are deemed to be a kind of "objectivist fundamentalist." In France, the imposition of restrictions on public display of religion has been labeled by some as "secular fundamentalism." The idea of non-religious fundamentalism almost always expands the definition of "fundamentalism" along the

lines of criticisms. It represents an idea of purity, and is self-applied as a rather counter-cultural fidelity to a simple principle, as in economic fundamentalism.

Criticism of Fundamentalism

Many criticisms of the fundamentalism have been leveled by its opponents.

A general criticism is that fundamentalists are selective in what they believe and practice. For instance, the Book of Exodus dictates that when a man's brother dies, he must marry his widowed sister-in-law. Yet fundamentalist Christians do not adhere to this doctrine, despite the fact that it is not contradicted in the New Testament. However, defenders of fundamentalism argue that according to New Testament theology, large parts, if not all of the Mosaic Law, are not normative for modern Christians. They may cite passages such Colossians 2:14 which describes Jesus Christ as "having wiped out the handwriting of requirements that was against us." Other fundamentalists argue that only certain parts of the Mosaic Law—parts that rely on universal moral principles—are normative for today. Therefore, in their view, there is no contradiction between such passages in the Old Testament and their belief in Biblical infallibility.

Another common criticism of fundamentalism is that in order for modern people to perfectly understand the original scriptures, they need to comprehend the ancient language of the original text (if indeed the true text can be discerned from among variants). Critics charge that fundamentalists fail to recognize that fallible human beings are the ones who transmit a religious tradition. Elliot N. Dorff writes, "Even if one wanted to follow the literal word of God, the need for people first to understand that word necessitates human interpretation. Through that process human fallibility is inextricably mixed into the very meaning of the divine word. As a result, it is impossible to follow the indisputable word of God; one can only achieve a human understanding of God's will." (Dorff 1988). Most fundamentalists do not deal with this argument. Those that do reply to this critique hold their own religious leaders are guided by God, and thus partake of divine infallibility.

Thirdly, Christian fundamentalists are often criticized for accepting religious texts as infallible when they often contain contradictions. Christian fundamentalists, for example, seem to ignore the discrepancies and contradictions in the Bible, as well as prophecies that did not seem to have not been fulfilled in exactly the way that scripture predicted.

Finally, the fundamentalists' insistence on strict interpretation of religious scripture has often been criticized as the fallacy of "legalism." H. Richard Niebuhr described this as a form of henotheism where the believer claims to have ultimate faith in a living and transcendent God, but in practice limits God to a lesser object of worship—in this case scripture.

BONUS: Fundamentalism - Eyclopedia of Islam and the Muslim World - Volume 1 A-L ; Editor in Chief Richard C. Martin ; Macmillan Reference USA TM, Thomson, Gale

The term fundamentalism generally describes a religious attitude or organized movement that adheres to most or all of the following characteristics: a holistic approach to religion, one that sees religion as a complete moral or legal code, providing answers for all life's questions; a tendency toward literal understanding of scriptures; a belief in a foundational golden age, when the principles of the faith were perfectly applied, and a desire to recreate such a period today; suspicion and sometimes renunciation of not only people of other faiths, but also supposedly hypocritical adherents of the same faith; and discomfort with or rejection of many aspects of modern, secular societies. The term was coined in the early twentieth century to refer to a Protestant movement in the United States that reasserted a literal reading of the Bible in opposition to the new biblical criticism and to such scientific theories as evolution, which had gained currency at the time. Because of its Christian origins, many scholars and religious activists reject its use in other religious contexts. The term is particularly controversial in the Islamic context, where, it is argued, "Islamic fundamentalism" is used indiscriminately to describe all Islamic activists, whether they are radicals or moderates, and because it is generally laden with pejorative meanings, such as obscurantism, dogmatism, sexism, and violence. Many alternatives have been suggested, including "Islamic revivalism," "political Islam," or simply "Islamism." These terms, however, have the drawback of not allowing comparative treatment of a phenomenon common to many religious traditions. Namely, from the 1970s to the present there has been an increased social mobilization and political activism on the basis of religion. Moreover, by equating fundamentalism with political Islam, the alternatives discount another ideological strand that has played an important role in Islamic revivalism, namely, Islamic modernism. So, for the lack of a satisfactory alternative, "Islamic fundamentalism" has been widely adopted in both scholarly and general parlance. Islamic fundamentalism is found today, in varying degrees of strength and popular support, in every Muslim-majority country and in many countries with large Muslim minorities. Although they do not form a monolithic movement, fundamentalists do share certain common features in both their ideology and their organization. The similarities derive from the fact that most contemporary Islamic fundamentalist groups trace their origins to two organizations, the Muslim Brotherhood in the Arab countries and the Jama'at-e Islami in the Indian subcontinent. Both emerged during the 1930s and 1940s as responses to the problems confronting Muslims under British imperialism and to the perceived conformism of secular or modernist Muslim elites to European ideas and institutions. Thus, twentieth-century Islamic fundamentalism is in many ways a modern phenomenon, a product of both foreign and indigenous influences. Yet, it is also the latest manifestation of a long tradition of reform and revival movements within

Islamic culture. Fundamentalist ideologues often quote the Hanbali jurist Ibn Taymiyya (d. 1328) to provide a classical sanction for their ideas. Similarly, Hanbali influences are evident in the Wahhabi fundamentalist movement of the late eighteenth and early nineteenth century, which had a profound, conservative impact, not only in the Middle East but also in India and Africa. A more direct forerunner of contemporary fundamentalism was the Salafiyya movement led by Jamal al-Din Afghani, Muhammad 'Abduh, and Rashid Rida in the late nineteenth and early twentieth century. The more liberal spirit of Afghani and 'Abduh animated Islamic modernism, while the more conservative approach of Rida hints at the conservative backlash against modernism that moved Hasan al-Banna' to found the Muslim Brotherhood and Abu l-A'la' Maududi to create the Jama'at-e Islami. Both the Brotherhood and the Jama'at were organized by local chapters, into which members were initiated only after they had been tested for their conviction, piety, and obedience. The local cells answered to a central coordinating committee. The head of the organization was the *murshid* (guide) or *emir* (leader), who was assisted by the *majlis al-shura*, an advisory council of senior members. Thus, the organization putatively mirrored the structure of the early Prophetic community in Medina, but it also resembled the Sufi orders whose quietism the fundamentalists rejected. The ideology of the Jama'at was elaborated primarily through the prolific writings of Maududi. Al-Banna's writings are more limited because of his early death. Sayyid Qutb would become the chief ideologue of the Brotherhood and because of Maududi's influence upon him, the main conduit for propagating Maududi's ideas in the Arab world. The fundamentalist worldview is premised on the idea that most societies, including nominally Muslim societies, are in a state of *jahiliyya*, or "ignorance," akin to the *jahiliyya* that prevailed in Arabia before the advent of the prophet Muhammad's mission. Only a small, committed vanguard of true Muslims discern the corrupted state of Muslim affairs and the proper means to remedy it. Their initial mission is to withdraw mentally and even physically, if need be, from the *jahiliyya* in order to inculcate truly Islamic values within themselves and their organization. This *hijra*, or "flight," is the first type of jihad that they must wage. On the instructions of the leader, the Muslim vanguard must transform their inner jihad into an outer jihad aimed at overthrowing the unIslamic order and correcting societal ills. The details of an authentic Islamic political system are left vaguely defined in most fundamentalist writings. The basic principle of such an order, however, is declared to be *hakimiyyat Allah*, or the "sovereignty of God." This requires the application of divine law, or *shari'a*, in all its dimensions. The fundamentalists generally do not feel bound to any one school or to the entire corpus of classical jurisprudence that defined *shari'a*. They feel empowered to perform *ijtihad*, that is, to derive law themselves through their own reading of the Qur'an and sunna. Compared to the modernists, who also claim the right to *ijtihad*, the fundamentalist reading of scriptural sources is far more literal and conservative. Both Qutb and Maududi castigated those Muslims who renounced forceful means in the jihad to establish an Islamic order. Qutb was executed for his views and the Muslim Brotherhood after his death officially renounced revolutionary violence against the Egyptian state. The Jama'at under Maududi was always a loyal opposition party within Pakistani politics. During the late 1970s, inspired in part by the Islamic revolution in Iran, splinter groups consisting of a younger generation of activists broke off from the two older parties to form new, much more violent groups. One of these groups, Islamic Jihad, assassinated Anwar Sadat in October 1981. Other spin-offs are at the forefront of violent struggles in such diverse parts of the Muslim world as Algeria, Palestine, Afghanistan, Kashmir, and Indonesia. It should be noted, though, that one of the most widespread and important fundamentalist organizations, the Tablighi Jama'at, is not only nonviolent in its tactics, it generally eschews politics altogether. Shi'ite fundamentalism differs from Sunni fundamentalism in a few particulars, mainly in the greater millenarian emphasis that results from Shi'ite expectations of the return of the Hidden Imam, the greater emphasis upon *shahada*, or "martyrdom" in jihad, and the theory of the direct rule of the Shi'ite religious scholars as enunciated by Ruhollah Khomeini in the doctrine of *velayat-e faqih*. Yet, in most other ideological aspects and in organization, Shi'ite fundamentalist groups can hardly be distinguished from Sunni groups. Greater interaction and mutual influences are evident, for example, in the upsurge in suicide attacks by Sunni groups, a tactic pioneered by the Shi'ite Hizb Allah in Lebanon.

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RSG. 302 - COMPARATIVE STUDY OF RELIGION

Objective

This course unit is aimed at providing students with knowledge of Comparative Study of Religion and subsequently to train them to use that methodology in studying religions comparatively.

Course Contents

What is Comparative study of religion and its historical evolution in the East and the West, methodology of Comparative study of religion, Comparative Study of salvation and liberation, God, gods and divine nature, Heaven, hell and life after death, Religious truth and reality, theory of soul and mind and examination of the thesis of the oneness of all religion.

Recommended Reading:

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|---|---|
| 1. <i>A Buddhist Critique of the Christian Concept of God</i> | Dharmasiri Gunapala, Colombo, 1974 |
| 2. <i>Philosophy of Religion</i> | Lewis H. P., St. Pauls Home, London, 1973 |
| 3. <i>Gods in Early Buddhism</i> | Marasinghe M. M. J., Colombo, 1974 |
| 4. <i>A Comparative Study of Religion</i> | Masih Y., Motilal Barnasidass, New Delhi, 1990 |
| 5. <i>A Comparative Study of Jainism and Buddhism</i> | Prasad S., Delhi, 1982 |
| 6. <i>Equality and the Religious Traditions of Asia</i> | Siriwardana R. (Ed.), Frances Printers, London, |

Introduction and assignment for the first period (lectured by ven. Gallele Sumanasiri) 11th of February, 2011

1. Faith in Hinduism
2. Faith in Christianity
3. Faith in Islam

and each group has to collect information about faith in Buddhism

- a) Similarities
- b) Differences
- c) Theory behind similarities and differences

For group that has Hinduism – they should read *Bhagavadgīta* – verses 18, 56, 57, 58, 62, 65, 66

Academic Study of Religions (lectured by ven. Gallele Sumanasiri) 25th of February, 2011

- Confessional study of religion – study of religion as a member/follower of that particular religion – to study Christianity as a Christian, Buddhism as a Buddhist etc. A follower of a religion studies a religion to learn it and practice it and propagate it. Another thing is comparative study or religion – in this case we compare certain aspects of religions or the religions themselves without personal involvement, without favoring a particular religion. Academic study of religion is to be studied by not partial person, open to the teachings of all the religions that are studied.
- Subjective and objective study of religion. Academic study of religion holds the side of objective study of religion. Similarly, like scientists study certain phenomena without any personal involvement, one should study religions.
- Academic study of religion started in 19th century. Until then the study of religion was confessional, subjective.
- In the medieval Europe was a belief that one must follow Christianity and be a Christian, worship the God. Any other belief would be considered as a Satanist view. There was a believe that the Earth is in the center of Universe. However, Copernicus, an astronomer came and tried to prove that it is not true, that it is Sun, which is in the center of Universe. Another European conception was, that Earth and man were created at the similar time by the God. However, Charles Darwin, a Biologist, claimed that human evolved from animals – which was highly unacceptable by the Christian church at that time. Today the idea of evolution is widely accepted as a scientific one.
- Another conception was, that the God created the world 4000 BC., following the teachings of Bible. However, we can see that Chinese and Indian civilizations are much older than the time of the creation of world mentioned in the Bible.
- Christians of Europe, accepting their religion as the highly developed one, found out that there were many other religions also highly developed.
- **Maxmuller** is considered to be “the father of philosophy of religions” because he wrote voluminous books about the religions of East contributing thus tremendously to the origin of philosophy and comparison of religions. Due to those voluminous works Western scholars could realize the importance and benefits of the teachings of East. Even today we refer to the books written by European scholars, who, using the international language – English – made the research open to people from whole the world.
- Finally, Eastern religions – Taoism, Confucianism, Buddhism etc. were studied in European and American universities, objectively.

Academic study of religion or what we call “philosophy of religion”, is a new, scholarly enterprise that emerged in 19th century in the West, in Europe. Religiousness is an intrinsic human characteristic, hence religion and human being are so close, that they are inseparable from each other. The above mentioned intrinsic characteristic of human being is, that he is not independent, but influenced, or subjected to control by external power or powers that cannot be pursued by ordinary senses. Those external powers were considered more powerful than human being, so that human beings tended to worship propitiate and kneel down before that.

- In many religions it was taught, that man is dependent on God or other external forces. Only **the Buddha** taught, that man is independent, that man can decide and control his/her future. Human characteristic is that one wants to worship or propitiate external forces or God. However, the Buddhism teaches, that one has to depend only on oneself.
- People believed that external powers are more powerful than we. If we believe, that we are more powerful than the external phenomena (rain, sunshine, lightning etc.) we would certainly not worship or propitiate a god or Gods. Thus, there is a religion only because we believe in the external forces that are supposed to be more powerful and control our lives. To make them happy and thus help us to make our lives smooth, we make offerings and worship them.
- Theistic religions (= religions that endorse worshipping God or gods) are easy to be spd brain and not primary conception. Primary conception means that there is a believe in an external power that can control us. If there was no such a primary conception, certainly there would be no theistic religion.
- People made **the Buddha** a God and they brought various statues of gods to make people visiting temples. Certainly, if Buddhism accepted existence of God (the creator of the world), it would be the major religion in the world.

Comparative study of religion (lectured by ven. Gallele Sumanasiri) 4th of March, 2011

Even though religion is as old as mankind, they came to know that their religion is similar to other, when they began to examine other people of different clans, religions and localities.

- It is said, that religion is as old as the mankind. People were living in tribes, small communities, where they develop their religion. As they were limited by the tribe itself, they didn't know about the religions of other tribes and people. Then we got to know about other tribes and their religions, they tried to compare their religion with the religions of others.

One of the ancient historians, **Herodotus** (484-425 BC), reports, that the gods **Amon** and **Horus**, about who he learned in **Egypt**, were equal to **Zeus** and **Apollo** in his native **Greece**.

- **Herodotus** was a Greek historian, who traveled to **Egypt** and found out, that the gods **Amon** and **Horus** were similar to the Greek gods **Zeus** and **Apollo**

Megasthenes (ca. 350-290 BC), who was sent to **India** in 300 BC as an ambassador by **Seleucus I Nicator**, the monarch of **Syria**, pointing to the similarities of beliefs of Greeks and Indians, said: “In many points their opinions coincide with those of Greeks.”

- **Megasthenes** learned, that the opinions of Brahmins in **India** had similar opinions like the Greek people.

Aristobulus of Cassandreia (375-301 BC) also admitted the common features of Greek and Indian thoughts. **Clement of Alexandria** (ca. 150-215 AC) says: “Philosophy is universal and can be found among various, culturally advanced people of the East and the West. **Al-Biruni** (**Abu Rayhan Biruni**) (973-1048 AD) was of view, that ancient Greeks held nearly the same views as the Hindus. The evidence above is not only clear to the point, that similar types of belief existed in (far of) different localities, but also to the fact that comparative approach to religion and philosophy is of an ancient origin. People, who lived in classic civilizations of ancient **India**, **Greece** and **Rome**, where many divinities were worshiped, the practice of comparing and contrasting one god with another was a natural habit.

- In the Greek and Roman civilization, there were no barriers to religion, it was easy to compare religions and beliefs of other people.

- Before Christianity and Islam started to spread, the religious people in Greece and Rome and other places had opportunity to compare their gods, they were free to believe in many gods. Christians and Muslims didn't like to accept existence of any other god except their own. In Europe, Middle East etc. where monotheism was spread, the people were prohibited to believe in any other god, thus they didn't have any opportunity to compare and contrast other gods, religions of other people – they had to reject it.
- Regarding Hindus, they had many gods and they could choose to worship any god according to their wish. Sometimes they were wondering to which god they would make offering – *Kaśmai devāya bhaviṣā videma.* (“To which god should I offer my sacrifice?”)
- Comparative religion started already before the life of **the Buddha**, there were many works written by Hindus and other people in the ancient times on the differences between various religions. Thus we may say, that comparative religion did not emerge in Europe for the first time or in the later time, it actually emerged already in ancient times.

Vedic literature contains supportive evidence to this fact. They questioned themselves: “What god deserves to be offered a sacrifice among the pantheon of gods in who they believed. The habit of comparing and contrasting gods made them to put particular god on throne rather than other gods. Once the **god Varuṇa** was replaced by **Indra** on other occasions. This kind of comparison and contrasting came into existence as the people believed in many gods.

Judaism and Christianity which mostly spread to the West and also Islam, took different approach. They have been monotheistic in character and belief if gods other than their own has been considered as a sin, to its strict sense. The God in the above religions, respectively Judaism, Christianity and Islam has been considered to be the only true God. The belief in other gods was condemned as figment/fabrication of human imagination, ignorance and wickedness. Those who believe in God are praised as those who found the truth, whereas those, who disbelieve, are looked down upon as the victims of great deceiver **Satan**. Disbeliever is sure to be condemned to eternal suffering in hell, whereas believer is to be blessed here and hereafter.

European people, who were dominated by Christian theology had no opportunity to access other believes than that of theirs due to this fundamental teaching in theology. The Western civilization, throughout Medieval era was dominated by this view. They firmly believed that Christian God was the only true God, **Jesus** the Son of God and Bible the only true revelation of God.

Change of European perspective after 15th century (lectured by ven. Gallele Sumanasiri) 11th of March, 2011

- After 15th century the perspective of Europeans changed. There were two movements. This period was also called as the evolutionary era. There were two movements – scientific revolution and protestant movement. Also, **Charles Darwin** introduced the 'evolutionary theory' – that man evolved from animals, animal origin of human being. However, the Bible teaches the divine origin of human being. That was a big challenge for Christian church. The view also spread very rapidly. **Copernicus** introduced the heliocentric theory. However, according to the Bible, the Earth is the center of the world and Sun with other planets move around Earth. Heliocentric theory means, that it is Sun, which is in the center.

This perspective of West in the medieval era of enlightenment (after 15th century) two movements that took place in this era of enlightenment were movement of scientific discoveries and protestant reformation (movement) which challenged Christendom. The eyes of man wide opened to the world so as to mark this era as the era of enlightenment.

One of the most noteworthy person of this era was **Charles Darwin**. He introduced the 'theory of evolution'. In his monumental work “*Origin of Species and the Descent of Man*” replacing the concept of divine origin of human being in the Bible he introduced an evolutionary perspective of human origin called 'animal origin of human being'. This view together with heliocentric theory of **Copernicus** and discoveries of planetary movements by **Galileo** challenged the biblical truth as well as Christian church.

Scientific and technological development further made the world smaller through easy and rapid communication and transportation system. People began to travel to far, distant parts of the world, that were unknown

to them so far. Further, colonization movements carried out by powerful nations in the West were supported to discover new cultures out of their homeland. They encountered well developed civilizations in China, India and other parts of the world that were exceeding (by their existence) the time of creation of God, affirmed in the Bible. Those discoveries were made the intellectuals to doubt the cosmogony and mythologies in the Bible. Genesis of the Bible came to be a sarcastic myth beyond reality.

The next movement that affected the change of the European mind was the Protestant reformation. This reformation movement was carried out against the bloody and violent turmoil among Christians during the Medieval era.

- (ven. Sarana's idea:) The teacher said, that it was “deism” that had to be solution for the disputes and troubles in Christian church, but Wikipedia, the Internet Encyclopedia says: “Deism ... is the standpoint that reason and observation of the natural world, without the need for either faith or organized religion, can determine that a supreme being created the universe. Further the term often implies that this supreme being does not intervene in human affairs or suspend the natural laws of the universe. Deists typically reject supernatural events such as prophecy and miracles ...” from which is clear, that deism could never be a solution for Christians, whose belief is based on prophesy and miracles. However, a solution for disputes among sects could be 'ecumenism', which is a special attempt to unify all Christian sects.
- (ven. Sarana's idea:) The problem that was in Europe was religious problem, problem with Catholic Church. Catholic Church devised a special system called 'simony' (strictly rejected by Acts of the Apostles in the Bible), which was actually selling and buying holy offices, Eucharist and baptism and even positions in the hierarchy of the church. Protestantism was a movement that attempted to stop those wrong practices. “Protestant Reformation began on 31 October 1517, in Wittenberg, Saxony, where **Martin Luther** nailed his Ninety-Five Theses on the Power and Efficacy of Indulgences to the door of the Castle Church, in Wittenberg.” (Wikipedia)
- (ven. Sarana's idea:) The variety of sects led to attempts to find beliefs, which could be shared by all the sects. However, the results, of which one was deism, were not at all acceptable by true Christians.

These movements made the way for rejecting the interpretation of biblical truth by the hand of Church and priest-craft. This situation has been explained as “the deadly, destructive ways of religion ... “ led people to believe, that the truth about religion could not possibly be found in sects that were prepared to torture and execute their opponents, all in the name of the same God.

- In this period, bible and Christian Church had to be understood as the only authority for knowledge. However, that attitude was going to be changed by scientific discoveries incomparable to those written in Bible. Then, **Max Müller**, introducing the teaching of Eastern religions to West, the Christian sole authority was severely damaged.
- Also, because of the academic (objective) study of religion that started with **Max Müller** was a big change to the previous way of studying religions, i.e., in the way of praising one's religion and condemning the other religions.

Individual religion is concerned with the study of religions as not a new activity. There were many church-related religious educational programs, but their objective was to uphold and propagate one's own tradition. Religions other than Christianity were taught not for understanding but for upholding one's own tradition and condemning the other ones. This is not the perspective that should be observed in academic study of religion.

As a result of above mentioned factors, universities in the Western Europe, such as Manchester University, Oxford, Yale, Harvard and Princeton are some of the universities that initiated departments for religious studies. Even today these universities are famous in the world and carry out research on religious in various perspectives. Moreover, annually made voluminous publications shift religious education from religious institutions to secular institutions caused some changes in the content of curriculum. For instance, “Study of Old Testament” in Church-related education was replaced by “History of Religion in Israel” ; “Christian Theology” was replaced by “Western Religious Tradition.” Further, new courses on Buddhism, Hinduism, Jainism and other religions were introduced with the shifting of religious studies from church to secular institutions. The method of inquiry was also subject to change.

The method of church-related study of religion was subjective, whereas in secular institutions it was objective.

Question for examination: “Examine the factors for the origin and evolution of academic study of religion.” - To answer this question, one should start with “what is Academic study of Religions”, background of academic study of religions, its evolution with regards to Church and 15th century movements.

Comparative Methodology A (lectured by ven. Gallele Sumanasiri) 25th of March, 2011

- In comparing religions we have to see the similarities and dissimilarities, but it is not our task to evaluate whether one religion is better than the other. We have to observe the particular characteristics of them.

The task of religious studies is to describe, understand and evaluate the expression/meaning of religion in all of its forms to the end that a student may get an unbiased knowledge/information. How shall we study religion in such a way, that religion itself will be thoroughly understood and not distorted? How shall we do it so that a scholar may be free from the kind of religious involvement and commitment that make critical evaluation?

In comparative religious study two main methods are used. They are inside approach and outside approach. As we understood already, inside approach is studying a religion being a partner (follower) of that religion. Religious studies, which were conducted in church-related institutions before 19th century was largely on inside approached. The objective of such religious studies was to uphold one's own tradition. Though inside approach is very comprehensive method in religious studies, one who is partner (follower) of a religion and studies that religion thoroughly, because he is its partner/follower and also he has faith in his own tradition. He lives with that tradition, so that he can go deeper into religion than an outsider. But danger in this method is, that his evaluation may cause him self-entanglement.

The next approach is the outside approach. That means, studying a religion as an 'outsider'. For such a person the religious study is just an object. Even though, this method is fruitful, one cannot understand the subtle/deep teachings of that particular religion, mainly because religion is related to the psychic/mental nature of individual. Faith is one of the important things in practicing a religion. We cannot expect faith from outsider. Religion is just not an outside thing, it is rather inner feeling than external experience. One's judgment may be fixed to the method one applies, but the conclusion may not be true. The advantage of this method is, that outsider has no personal involvement, and he/she is free to describe, understand and evaluate religion partially.

Inside approach of religious studies and its outside approach have some weaknesses. What religious scholars suggest, to overcome these weaknesses is to be in the 'boundary position' of inside and outside. Then one can look at a religion as an outsider as well as an insider. Religion is a subject in sociology - sociological methods are often used in comparative study of religion. Scholar, who is going to study, has to behave as a follower of religion that he/she is studying, because followers of any religion doesn't like to reveal their behavior to outsider.

Religion is not mere behavior of people, but almost all religions have scriptures (textual tradition) and a historic evolution. Scholar of religion, therefore, must have knowledge of languages, history, archeology etc., to study religions. All the developed religious traditions have their own religious text/scripture, written in different languages. The doctrine of each religions is contained in those texts. Without textual reading we cannot fully understand its contents without having knowledge in languages we cannot properly understand/grasp the teachings of a religion.

- If we want to understand Islam, we must read *Qur'ān*. If we want to understand Islam and Hinduism, we should know both *Qur'ān* and *Vedas*, we should know both Arabic language and Sanskrit.

Religion cannot be understood in isolation. All religions are born out of particular religious and sociological background. For instance, *anātmavāda* in Buddhism cannot be understood without *ātmavāda*, that was in pre-Buddhist India. Islam cannot be understood without Judaism and Christianity, because Islam is derived both from Judaism and Christianity.

As a religious scholar, one must have outstanding knowledge of various things, such as history, archeology etc. Religious scholars have been pointed out two dangers that we have to overcome in religious studies:

1. Rash identification
2. Hasty differentiation

Comparative Methodology B (lectured by ven. Gallele Sumanasiri) 1st of April, 2011

- Rush identification – without correct thinking/considering, coming to hasty conclusion. For example, claiming that all religions are same because there is concept of God, would be a rush identification – we should understand the differences between the God concept in the various religions.
- We should not rely on the similarities, but on the identity of the particular religions. We shouldn't differentiate religions without a good knowledge of them. For instance, with regards to Judaism, Christianity and Islam, we should see the difference there, the historical conditions and other dissimilarities.
- One religionist said: Any comparative religion not based on Christianity is epistemologically wrong. But that is not acceptable, because academic study of religions means to be without any personal involvement, unbiased and impartial attitude.
- Moreover, almost everybody belongs to a particular religion – therefore, it is always possible to have a personal involvement. But still we should cultivate the unbiased attitude. Biased comparison is subject to error.

Rush identification, as well as hasty differentiation are very common challenges, that we have to overcome in comparative study of religion. What these two dangers convey us is, that we have to go deep into the religion that we are going to compare. Without having deep knowledge, merely based on surface features we may start to conclude similarities and dissimilarities (on the same ground). For instance, one may conclude, that all the religions are same on the basis of belief in God. Particularly, Buddhism cannot be compared with other religions on this basis. Buddhism is different from other religions because God in theistic religions is a permanent reality, whereas God in Buddhism is a being subject to change/impermanence. If a proper comparison is done, theistic God should be compared not with Buddhist God, but with *Nibbāna*. Furthermore, one may be prone to fall into a hasty differentiation by conveying differences seen by surface looking. For instance, if we conclude, that Judaism, Christianity and Islam are different religions, that may not be correct, because as far as historical evolution and content of these religions is concerned, we cannot correctly show them as different religions, though we may say, that they evolved in a historical sequence. What those above mentioned two differences convey, is that we should have a thorough/complete knowledge of both or more religions that we are going to compare.

The other thing, that we should avoid in comparative study of religion, are pre-assumptions. Generally speaking, everybody belongs to one or another religion. Mostly, it may happen, that one's own religion is made a standard to be compared with other religions. If we keep own religion as the standard, it may happen, that we would have pre-assumptions, such as that our own religion is the only true religion. For instance,

Aidan Nichols says: "... if the studiousness were not rooted in Christian faith, the person would lack the indispensable spiritual milieu which an authentic theological culture needs, and any attempts to write theology would be epistemologically defective."⁷⁶

In order to make a fair comparison, we should avoid such assumptions. We must be able to accept and reject.

Buddhism and Comparative Study of Religion (lectured by ven. Gallele Sumanasiri) 29th of April, 2011

- When there are many gods, it may happen that the worshippers will compare them. In the *Mohenjodāro Harappa* there were many gods, therefore we may assume that there was a kind of comparison as well. In the *Vedas* we can see polytheism as well along with a comparison. It is said: »*Kaśmai devāya bhaviṣā vidhema.*« There appeared a classification of their thousands of gods – celestial (heavenly), spacial (between heaven and earth) and terrestrial (gods on earth). God **Indra** were considered to be celestial, wind and rain as spacial, then

76 "The Shape of Catholic Theology" by **Fr. Aidan Nichols**, with this footnote: **Congar**, "Theologia est altissimus," 193-94. Recently, some disagreement has been voiced here. The most notable Catholic writer who holds that, in principle, Christian faith is not a prerequisite of theology is the American David Tracy. See, e.g., his *Blessed Rage for Order: the New Pluralism in Theology* (New York: 1975) 6-8. For an evaluation of his position, one might consult A. Dulles, "Method in Fundamental Theology: Reflections on David Tracy's *Blessed Rage for Order*," *Theological Studies* 38(1976) 304-16. Retrieved from <http://www.christendom-awake.org/pages/anichols/shape/shapechap1.html> on the 1st of April 2011.

Soma and **Agni** had to be terrestrial gods. This kind of classification appeared as a result of comparison of gods. There were also gods more prominent than the other – **Indra** and **Varuṇa**. Time to time one of them would be considered higher than the other, but later on their positions would be changed.

- There is a *Jaina* text *Śrtrakrutāṅga*, which mentions 360 religious and philosophical views in India, while *Brahmajāla Sutta* mentions 62 heretical teachings. Among those 62 teachings the 6 heretical teachers (*ṣaḍ śāstrīvaru*) are mentioned. Also the two extremes, namely *kāmesukhallikānuyoga* (*Ucchedavāda* – teaching on nihilism) and *attakilamatānuyoga* (*Sassatavāda* – teaching on permanence; eternalism) were mentioned along with the materialistic (*Cārvaka*) view.
- When we consider the Buddhist approach towards religion, these things are very important. In *Mahāvagga Pāli* it is mentioned that while he was a *Bodhisattva*, who is trying to attain perfect *Nibbāna* or enlightenment, he practiced the *Attakilamatānuyoga*. Before that he would enjoy *Kāmesukhallikānuyoga* – therefore, he had knowledge of these two extremes. The *Bodhisatta* would also search for teachers. Two are mentioned, namely *Ālāra Kālāma* and *Uddaka Rāmaputta*. After finishing discipleship under *Ālāra Kālāma*, the teacher said: What I know, you know. - Thus he was invited to teach. But the *Bodhisattva* refused and went to the second teacher. However, there the same thing happened. - This background of the *Bodhisattva's* spiritual path reveals, that he had a profound knowledge of the religious and philosophical system of that time.
- In the *Kālāma Sutta* there is to be seen the comparison of the then prevalent teachers. The *Kālāmas* were comparing the teachers and they could not decide what was correct and what not. **The Buddha** advised them how to solve such a confusion - »*Tumheva jānātha ime dhammā kusalā ime dhammā akusalā.*« The correct view (*sammā diṭṭhi*) should be present with us before we do whatever (*sammā diṭṭhi pubbaṅgamā*). We should be open to everything and finally we should be ready to decide according to that what is correct. There are two sources of knowledge – *yoniso manasikāra* (wise reflection) and *parato ghosa* (hearsay, what others say). Some people would say: “*Idhameva saccaṃ moghamāññaṃ*” (this is the true and the others are wrong/stupid).
- Fourfold prejudice – *chanda* (having particular interest/favor in tradition or religion we should not misunderstand other things – some people, though knowing what is correct, they are not ready to give up their wrong view), *dosa* (out of hatred – many religions are criticized out of hatred), *bhaya* (fear can come out of many reasons, fear of religious teachings – that also should be avoided), *moha* (delusion). These fourfold prejudices are reasons to reject correct teaching while clinging for wrong teaching.
- *Pañcanīvaraṇa* (*kāmacchanda*, *vyāpāda*, *udaccakukucca*, *tīnamidhā*, *vicikicchā*) should be avoided. If they are avoided the truth may be seen up to some extent. Simile of water was given – if the water is with mud, if there is wind etc., we cannot see what is inside. If the water is clear and calm, we may see what is inside. **The Buddha's** teaching is “*vivaṭova virocati no paṭicchanno*” - the teaching is brilliant when it is opened, and not when it is covered.

Question: Examine a possible method that can be applied in comparative study of religion in Buddhist perspective.

Salvation and Liberation A (lectured by ven. Gallele Sumanasiri) 27th of May, 2011

- These two terms may be wrongly accepted by same, however, there are salient differences. While liberation is to be achieved by oneself, salvation is to be achieved through a mediator, e.g., **Jesus Christ**. Liberation is achieved by inner practice, such as meditation and intellectual development, whereas salvation is achieved through outer rituals, such as prayer.
- Every religion has a final goal, such as rebirth in heaven or enlightenment. Both the terms salvation and liberation denote, that there is a certain weakness in us and our lives. Therefore, we try to overcome that weakness and sinfulness, we should be either redeemed or enlightened.

Every religion has a goal to be achieved. That goal is named as 'salvation' or 'liberation'. The term 'salvation' or 'liberation' itself conveys, that people are under slavery or bondage. Release from this slavery or bondage is known as 'salvation' or 'liberation'. The concept of salvation and liberation is based on the assumption, that a certain kind of weakness or emptiness persists in the present life. In other words, present life is unpleasant. Crossing over the unpleasant state of present life to pleasant state is known as 'salvation' or 'liberation'. Unsatisfactoriness of the things

in present life leads to believe in a certain kind of satisfactory stage in one's future. Unsatisfactoriness, weakness and emptiness themselves are the conditions for people to believe in religion and practice religious teachings.

According to Indian religious tradition, people who are in deep ignorance and get released from it are known as liberated.

According to Buddhism, people undergo countless sufferings mainly due to desire, hatred and delusion. Getting rid of these mental fetters is known as 'supreme bliss' or *Nibbāna*. For attaining *Nibbāna*, according to Buddhism, one has to get released from ten bondages (*samyojana*).

According to Jainism, people undergo suffering due to *kamma* (action) committed in the past and present. Wiping out past *kamma* and not doing present *kamma*, the soul or *jīva* can be released from the bondage of *kamma* and that itself is considered to be the *mokṣa* or 'liberation'.

According to Judaism, people are under slavery and they will be saved by a representative of God, called *Mahiyah*, who will appear in the world in the future.

Christians believe, that **Jesus** was the *Mahiyah* who Jewish people had been waiting upon.

- In the beginning of Christian era, the Christ was born in a Jewish community. Those of Jews, who accepted **Jesus Christ** as the *Mahiyah*, they became Christians. Those, who did not accept **Jesus Christ** as their savior, they remained to be Jews. **Jesus Christ** is considered to be the savior for the people, thus only through him they have to attain salvation and approach the God.

According to Christianity, **Jesus Christ** is the savior, whereas **Allāh** is the savior according to Islam.

Salvation and Liberation B (lectured by ven. Gallele Sumanasiri) 24th of June, 2011

Most often the term liberation and salvation have been used as synonyms. But these terms seem to have been used with different meaning. The term 'liberation' is much closer to the meaning of '*mokṣa*' in Indian religions. It is a type of mental liberation. Mentality of individual is given a prominent place in Indian religions. Indian religions have taken into account both physical and mental suffering. Mentality of individual plays an important role in mental and physical happiness and suffering. The term salvation is mostly used in *Semetic* religions – Judaism, Christianity and Islam. The term 'salvation' is meaningful, when there is one, who makes salvation (one, who redeems). Savior is recognized as God. Unlike other *Semetic* religions, Christianity accepts 'mediator'. Here the 'mediator' is **Jesus Christ**. One cannot approach God directly without **Jesus**. Therefore, faith in Christianity is focused on **Jesus**. Belief in Savior is central in religion which uses the term 'salvation'. Salvation becomes meaningless without a Savior. In contrast to the religions, which recommend liberation, religion of salvation mainly emphasizes external activities, such as rites and rituals. Rights and rituals based on faith and devotion to savior are important in the religions of salvation. In other words, mentality plays less important role.

Liberation is more meaningful in religions, that recommend mental liberation. Some religions in *India*, such as Buddhism and Jainism, as well as *Upaniṣadic* teachings, emphasize certain kind of mental liberation as the goal of the particular religion.

- While salvation is based on a person, who has come to redeem in the name of God or as the God, liberation is based on one's own effort. Also, salvation emphasizes external help – help of Savior/Messiah, but liberation is rather based on inner effort, on effort of one's own. In Buddhism the liberation means removal of *avijjā* (ignorance) by one's own effort – nobody can do it for anyone.

The term 'salvation' and 'liberation' conveys four aspects of life:

1. Ordinary life is with defects and it needs to be transformed to a perfect one. This perfect state has been recognized in different ways. In Christianity the concept of sinfulness of man has been used to convey the imperfect nature of man. They believe, that man can overcome his sinfulness through the blessings of God. According to Indian religions, defect of mankind is its mental weakness. Man cannot enjoy his full freedom for happiness, as his activities are dominated by *avijjā/avidyā*, *tanhā/truṣṇā* or whatever other mental fetters. Whatsoever is the recognition of religion, unanimously all religions believe, that present life is unsatisfactory.

2. In connection to unsatisfactory nature of present life, each religion believes, that this unsatisfactory nature can be transformed to satisfactory. The goal of every religion is to transform the present life to satisfactory state, which is named as salvation, liberation, *mukti*, *mokṣa*, *nirvāṇa* etc.
3. If present state is unsatisfactory and it can be transformed, there must be a way. Some religions recognize obedience to the will of God as the way to end suffering. Some religions recognize it as rites and rituals. Some other religions reject rights and rituals and recommend mental cultivation as the means to end suffering.
4. As a result of following the path, one can attain the desired goal.

Salvation and Liberation C (lectured by ven. Gallele Sumanasiri) 2011

Modern religious scholars, such as **John E. Smith**, **A.N. Whitehead**, **Frederick J. Streng** suggest, that every religion has common structure. According to their opinion, structure in every religion is same, but cognitive, emotional and behavioral pattern of religion is markedly different. In other words, religions have common structure, but content is different. **John E. Smith**, who suggests common structure of religion, says: “this structure makes it possible to have a genuine encounter between the world religion.”

- There is a structure of religions. If the structure is applied, all the religions may tally with it, as all they have the same structure.

He says, that the common structure found in all religions includes three elements:

1. Believe in a power beyond and behind everything. It is something real, yet waiting to be realized.
2. Something is wrong with the human condition. Goal of every religion is to overcome this unpleasant nature.
3. Means of (ultimate) transformation. In order to overcome the basic human problems, one has to transform present situation. This transformed state is called 'salvation'.

Even though are religions structurally same, they are different in cognitive, emotional and behavioral pattern. In order to explain the content of religion in relation to salvation, **David McClelland** introduced a model called “achievement motivation model” - this model conveys nature of will for goal achievement and its various steps. Importance of this module is, that it includes all the elements (cognitive, emotional and behavioral), that should be in a religion. This model further includes relationship among the elements.

This model does not deal with truth or falsity of any religion. Further, it does not provide criteria for evaluating the appropriateness or inappropriateness of any feeling or behavior. Instead, it directs our attention towards the key common elements of the path to salvation. Achievement motivation model includes ten distinct elements, which can be found in every path of salvation:

- | | | |
|-----------------------------------|--------------------------------------|------------------------------------|
| 1. Problem (P) (Cg. A.) | 5. Action (Act) (Bh. A.) | 9. Help (H) (Bh. A.) |
| 2. Aspiration (Asp) (Cg. A.) | 6. Internal Limitation (IL) (Cg. A.) | 10. Success Feeling (SuF) (Em. A.) |
| 3. Hope of success (HOS) (Em. A.) | 7. External Limitation (EL) (Cg. A.) | |
| 4. Fear of Failure (FOF) (Em. A.) | 8. Failure Feeling (FaF) (Em. A.) | |

Problem (P), Aspiration (Asp), Internal Limitations (IL) and External Limitation (EL) are understood as the cognitive aspect. Hope of success (HOS), Fear of Failure (FoF), Failure Feeling (FaF) and Success Feeling (SuF) are understood as the emotional aspect. Action (Act) and Help (H) are understood as behavioral aspect.

Salvation and Liberation D (lectured Ven. Sumanasiri, written by ven. Mon Nai Suriya) 8th of July, 2011

- All religions have some goal to achieve. Why there is need for *Nibbāna*, salvation or *mokṣa*? Because the present situation is not satisfactory. As we accept, that there is suffering, we expect, that there is some state free from suffering. The first step of the achievement model is problem(1). According to Christianity, we suffer because of the “first sin”. According to Jainism, we suffer because of our *karma*. Person, who is pressed by suffering like this, tries to achieve/overcome the present state. Thus the second stage is known as aspiration(2) – aspiration to achieve the goal. **The Buddha** had firm aspiration to get released from suffering. Then there is hope of success(3) and fear of failure(4) – as *Bodhisatta*, he put a bowl on a river and said – if this bowl moves against the stream, I am a *Bodhisattva*, if it moves accordingly, I am not – this action was done because of the fear of failure. **Prince Siddhattha** abandoned the household life hoping that he would be successful in searching for release from *Nibbāna*, but he also maybe had fear that he would not be able to achieve the goal. While someone has such feelings, one has is acting(5) to achieve the goal. However, on the path there are internal limitations(6) and external limitations(7). For **prince Siddhattha**, the external limitations may have been the expectations of royal family. Sometimes it may be the people around the person, the political situation etc.⁷⁷ Internal limitations are in our mind - hatred, jealousy, ill-will etc. As a result of the limitation, a failure feeling(8) comes. To overcome it, help(9) comes – that can be a teacher, scriptures or transcendental beings etc. For example in the *nidāna* of *Karaṇīyamettā Sutta* is mentioned, that monks did not want to strive hard in the chosen forest, but when they came to **the Buddha**, they learned the *Karaṇīyamettā Sutta*, they were able to strive hard and they attained *Arahanthood*. Finally, when one attains the transcendental goal, when they achieve their aim, they have success feeling(10).

The first step towards salvation is 'problem'. It has been described as universal drive in old religions. Therefore it is said: "There is one great and universal wish of mankind which is expressed in all religions, in all art and philosophy and in all human life: the wish to pass beyond himself as he is right now."⁷⁸ The first step of the path to goal/achievement is problem(1), which is abbreviated as 'P'. The intensity of the problem made people to overcome this miserable situation to perfect state, which is called goal of religion. This perfect state is differently named, such as *Nibbāna*, *Mokṣa*, *Vimukti*, salvation or liberation, or whatever other name. The firm inner determination to overcome the problem of life is known as aspiration(2) (abbreviated as Asp in the diagram). While one is having such aspiration to achieve goal, emotional moments can arise. One is Hope of Success(3) and the other is Fear of Failure(4). It is abbreviated as HoS and FoF in the diagram. For example, when the Buddha came to know the suffering of life, He wanted to renounce the householder life with the aspiration to achieve enlightenment. While he is on the path, He Himself has a curiosity whether he will be able to achieve the desired or not. In order to achieve the goal, one has to

⁷⁷ See *Aṅguttara Nikāya – Pañcakanipāta Pāli – (6) 1. Nīvaranavaggo – 4. Samayasuttaṃ*. According to it, there are five occasions, during which is not wise if the monk strives hard for enlightenment:

1. *Jiṇṇo hoti jarāyābhibhūto* – old, overcome by old age
2. *Byādhitō hoti byādhinābhibhūto* - ill, overcome by illness
3. *Dubbhikkhaṃ hoti dussassaṃ dullabhapiṇḍaṃ, na sukaraṃ uñchena paggahena yāpetuṃ* – there is famine, crops are bad, food is hard to get and it is not easy to keep oneself going by gleaning and favours.
4. *Bhayaṃ hoti aṭavisaṅkopo, cakkasamāriḷhā jānapadā pariyaṃyanti*. - fear is about perils of robbers, and the country-folk mount their carts and drive away.
5. *Saṅgho bhinno hoti. Saṅghe kho pana, bhikkhave, bhinne aññamaññaṃ akkosā ca honti, aññamaññaṃ paribhāsā ca honti, aññamaññaṃ parikkhepā ca honti, aññamaññaṃ pariccajā ca honti. Tattha appasannā ceva nappasīdanti, passannānañca ekaccānaṃ aññathattaṃ hoti*. - Order is rent; then there is reviling between one another, accusation between one another, quarrelling between one another, repudiation between one another; and they of little faith do not find faith there and the faithful become otherwise.

Then there are five occasions, during which it is wise to strive hard for enlightenment:

1. *Daharo hoti yuvā susu kālakeso bhadrena yobbanena samannāgato paṭhamena vayasā*. - young, a mere youth, black-haired and blessed with the beauty of youth, the heyday of youth.
2. *Appābādho hoti appātaṅko, samavepākiniyā gahaṇiyā samannāgato nātisūtāya nāccuñhāya majjihimāya padhānakkhamāya*. - has health and well-being, a good digestion, which is neither over-cold nor over-heated, but even and suitable for striving.
3. *Subhikkhaṃ hoti susassaṃ sulabhapiṇḍaṃ, sukaraṃ uñchena paggahena yāpetuṃ*. - there is no famine and crops are good, food is easy to get, and it is easy to keep oneself going by gleanings and favours.
4. *manussā samaggā sammadamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharanti*. - men dwell in friendly fellowship together, as mingled milk and water, nor quarrel, but look upon one another with friendly eye.
5. *saṅgho samaggo sammadamāno avivadamāno ekuddeso phāsu viharati. Saṅghe kho pana, bhikkhave, samagge na ceva aññamaññaṃ akkosā honti, na ca aññamaññaṃ paribhāsā honti, na ca aññamaññaṃ parikkhepā honti, na ca aññamaññaṃ pariccajā honti. Tattha appasannā ceva pasīdanti, passannānañca bhīyyobhāvo [bhīyyobhāvāya (ka.)] hoti*. - the Order dwell in in friendly fellowship together, finding comfort in one teaching, when there is harmony in the Order, then there is no reviling one with another, nor accusation made, nor quarrelling, nor repudiation between one another, but there they of little faith find faith and the faith of the faithful is made become more.

⁷⁸ Said by **D.B. Phillips** in “*The Search for the Way*.” - http://www.spiritualsisters.com/index.php?option=com_fireboard&Itemid=3&id=14428&catid=2&func=fb_pdf.

work for it, it is abbreviated as action(5), 'act'. The action may be either faith, knowledge or some other observances according to each religion. In Buddhism clearly emphasizes, that the path to *Nibbāna* is the Noble Eightfold Path. It consists of three components, which are called: *sīla*, *samādhi* and *paññā*. While one is on the path, all in action, internal limitations(6) and external limitations(7) can stand against, or they can stand as an obstacle to block the path. External limitations can be identified as natural disasters, political situation, family obstacles etc. Internal limitations are mental obstacles, such *lobha*, *dosa* and *moha*. While one is having such obstacles, one may have failure feeling(8), and while one has failure feeling, one may be encouraged by help(9). Help may come from one's own teacher, divine help, or within oneself (for example by strong determination – like the one that **the Buddha** had before sitting under the *Bodhi* tree with the intention to attain enlightenment or stay there until His death.)

Finally, with the great enthusiasm (courage/determination), one would be able to achieve the desired goal. As a result one may have inner joy, that may be expressed in bodily or verbal moment - for example, when **prince Siddhattha** attained *Buddhahood*, he expressed His inner joy in a verse:

»*Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisaṃ;*

Gahakāraṃ [gahakāraṃ (sī. syā. pī.)] gavesanto, dukkhā jāti punappunaṃ.«

Dhammapada 153

There are also many other instances of expressing inner joy in *Theragāthā* and *Therīgāthā*.

Examination Question: “Point out the possibility of applying Achievement Motivation Model to describe Nibbāna in Buddhism.

Eschatology, Karma and Rebirth (lectured by ven. Gallele Sumanasiri) 12th of August, 2011

- From Greek '*eschatos*', '*eschate*', '*eschaton*' - “last”; *logy* = study. It is study of something's end and beginning of something. It has been used in historical and religious context. Is death end of life? Is there anything after life? What happens after this period and what happens after it?
- Christian eschatology talks about death, resurrection, judgment, heaven and hell.
- Two types of eschatology: a) rebirth eschatology; b) *karmic* eschatology (defined as “ethicized”)
- eschatology has a long history, and it may be found in most of areas. *Karmic* eschatology is not as spread as the rebirth eschatology. Through archeological findings we know, that many primitive people buried their dead with their possession believing, that they will keep their possession and use it in their next life. Thus rebirth eschatology is known to be the most spread one.

The term 'eschatology' has been derived from Greek term, namely '*eschatos*', '*eschate*' or '*eschaton*'. Their meaning is 'last'. '*Logy*' means 'study'. Therefore, 'a study of the last of something' can be understood as eschatology. It has been used in various context to identify historical periods or ages, religious cosmology or to indicate ending of something and how it evolves again. According to Oxford Dictionary, 'eschatology' has been defined as death, resurrection, judgment, heaven and hell. As far as religious context is concerned, most of the religions contain some kind of eschatology of cosmos. It describes how cosmos has come into be, how it comes to an end and how it reappears.

As far as rebirth context is concerned, there are two ways of identification: (1) rebirth eschatology and (2) *karmic* eschatology. Rebirth eschatology is common phenomenon in tribal societies in the past as well as in some societies at present too. There are some people who believe, or tend to believe in rebirth without efficacy (effectiveness, influence) of ethical conduct of individual. *Karmic* eschatology is unique to Indian religious traditions, but in primitive Indian societies in the past there had been notion only of rebirth eschatology. Even if they had that notion, we have no evidence to prove whether they had the concept of rebirth based on ethics.

Primitive societies everywhere in the world must have had some notion of rebirth. Archeological discoveries relevant to funeral rites practiced by ancient civilization bring to light their belief system. According to funeral rites, they have buried many valuable and useful things with the body for them to make use of them in their next life.

Taking these types of evidences, we can assume of their belief in life after death.

In many primitive societies ancestor worship is considered as a duty of the living beings. Their belief in ancestors itself conveys that they believed in other life after death. Particular characteristics of ancestor worship is their belief in return of their dead relatives home or that they are born again among their relatives and influence them in either pleasant or unpleasant manner. Funeral ceremonies or conducting few funeral rites are considered to be very important for them to get pleasant birth in the next life. *Kamma* is not considered to be the factor for them to get rebirth.

Karmic eschatology, as mentioned above, is unique to Indian religions. But until the *Vedic* period we cannot see any form of existence of any *karmic* eschatology. Incipient (emerging) form can be found in *RigVeda*, book 90. From *Vedic* time to the time of **the Buddha**, the *karmic* eschatology has been gradually developed and bloomed. This concept has been in 6th century BC in the hands of (or by the teachings of) Buddhism and Jainism, and also later Hinduism.

BONUS: What is the Academic Study of Religion? (Russell T. McCutcheon, Department of Religious Studies, University of Alabama ; handout from ven. Gallelle Sumanasiri) February 2011

Anthropology or Theology?

The academic study of religion is fundamentally an *anthropological enterprise*. That is, it is primarily concerned with studying people (*anthropos* is an ancient Greek term meaning “human being”; *logos* means “word” or a “rational, systematic discourse”), their beliefs, behaviors, and institutions, rather than assessing “the truth” or “truths” of their various beliefs or behaviors. An anthropological approach to the study of religion (which is not to say that the study of religion is simply a sub-field of anthropology) is distinguished from a confessional, religious, or theological approach (*theos* is an ancient Greek term for “deity” or “god”) which is generally concerned with determining the nature, will, or wishes of a god or the gods. Traditionally, the term “theology” refers to specifically Christian discourses on God (i.e., theology = systematic Christian thought on the meaning and significance of the Christian witness), though the term now generally applies either to any religion’s own articulate self-study or to its study of another religion (e.g., evangelism or religious pluralism are equally theological pursuits).

Descriptive or Normative?

Although the academic study of religion—sometimes called Comparative Religion, Religious Studies, the History of Religions, or even the Science of Religion—is concerned with judging such things as *historical accuracy* (e.g., Did a person named Siddhartha Gautama actually exist, and if so, when and where?) and *descriptive accuracy* (e.g., What do Muslims say they mean when they say that Muhammad was the “seal of the prophets”?), it is not concerned to make *normative judgements* concerning the way people *ought* to live or behave. To phrase it another way, we could say that, whereas the anthropologically-based study of religion is concerned with the descriptive “is” of human behavior, the theological study of religion is generally concerned with the prescriptive “ought” of the gods. As should be clear, these two enterprises therefore have very different data: the academic study of religion studies people, their beliefs, and their social systems; the theological study of religion studies God/the gods and their impact on people.

Comparison and Theory

Like virtually all scholarly disciplines in the modern university, the academic study of religion is a product of nineteenth-century Europe. Although influenced a great deal by European expansionism and colonialism (the study of religion is largely the product of Europeans encountering—through trade, exploration, and conquest—new beliefs and behaviors, sometimes understood as strange, sometimes as familiar), early scholars of religion were interested in collecting and comparing beliefs, myths, and rituals found the world over. After all, early explorers, soldiers, and missionaries were all returning to Europe with their diaries and journals filled with tales that, despite their obvious exoticness, chronicled things that bore a striking resemblance to Christian beliefs and behaviors. As such, early scholars tried to perfect the use of the *non-evaluative comparative method* in the cross-cultural study of people’s religious beliefs, “our’s” and “their’s”. To compare in a non-evaluative manner means that one searches for observable, documentable similarities and differences without making normative judgments concerning which similarities or differences were good or bad, right or wrong, original or derivative, primitive or modern.

To compare in a non-evaluative manner means that one searches for observable similarities and differences and

then theorizes as to *why* just these similarities and why just those differences. For example, most all Christians generally believe that the historical person named Jesus of Nazareth was “the Son of God” (similarity) yet only some of these same Christians believe that the Pope is God’s primary representative on earth (difference). As an anthropological scholar of religion, can you theorize as to *why* this difference exists? A theological approach might account for this difference by suggesting that one side in this debate is simply wrong, ill-informed, or sinful (depending which theologian you happen to ask); an anthropologically-based approach would bracket out and set aside all such normative judgments and theorize that the difference in beliefs might have something to do with the psychology of people involved, their method of social organization, their mode of economic activity, etc.

In other words, the anthropological approach to the study of religion as practiced in the public university is a member of the human sciences and, as such, it starts with the presumption that religious beliefs, behaviors, and institutions are observable, historical events that can therefore be studied in the same manner as all human behavior. If they are more than that, then scholars of religion leave it to theologians who to pursue this avenue of study.

Religion and the US Supreme Court

Although the study of religion came to North American universities prior to World War I and, for a brief time, flourished at such schools as the University of Chicago, Penn, and Harvard, it was not until the late-1950s and early-1960s that Departments of Religious Studies were established in most public universities. In the U.S., the establishment and success of these departments can be related to the Supreme Court’s understanding of the Constitution.

The opening lines to the First Amendment to the Constitution read: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...” Legal scholars distinguish between the First Amendment’s “establishment clause” and its “free exercise clause.” In other words, the Amendment states that the elected government has no right to enforce, support, or encourage (i.e., “establish”) a particular religion, nor does it have the right to curtail its citizens’ religious choices and practices (i.e., the “free exercise” of their religion). It may well be significant that, in the opening lines of the First Amendment, it is made explicit that all citizens of the U.S. have the absolute right to believe in any or no religion whatsoever.

In 1963 a landmark case known as the School District of Abington Township, PA vs. the Schempp family came before the Court. In this case a non-believing family successfully sued a public school board for its school’s daily opening exercises in which a Christian prayer was recited over the school’s public address system. The Court decided that, as a publicly funded institution charged to represent and not exclude the members of a diverse, tax paying citizenry, the school board was infringing on the rights of its students, not just by supporting a specifically Christian worldview but, more importantly perhaps, a religious worldview.

Both the Constitution’s “establishment” and “free exercise” clauses were therefore the topic of concern to the Court. Justice Clark, the Supreme Court justice who wrote on behalf of the majority, stated in his decision that, although confessional instruction and religious indoctrination in publicly funded schools were both unconstitutional, one’s “education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization.” The majority of the justices interpreted the First Amendment to state that, although the government cannot force a student to be either religious or nonreligious, the government certainly can—and probably should—support classes that study the history of particular religions, the comparison of two or more religions, and the role of religion in human history. In a way, we might conclude that the study of religion is among the few fields of study mandated by a Supreme Court decision!

Fundamental to its decision was the Court’s distinction between religious instruction and instruction about religion. The academic study of religion is concerned to study about religion and religions.

The History of “Religion”

Perhaps you never thought about it before, but the very term “religion” has a history and it is not obvious just how we ought to define the term. Obviously, “religion” is an English term; therefore, we can ask, “Do non-English speakers have religions? Would an ancient Egyptian name something as ‘a religion’?”

We know that our term “religion” has equivalents in such modern languages as French and German. For example, when practiced in Germany the study of religion is known as *Religionswissenschaft* (the systematic study, or *wissenschaft*, of religion); when practiced in France it is known as *Sciences Religieuses*. Even just a brief comparison of these and other related languages helps us to see that all modern languages that can be traced back to Latin possess something equivalent to the English term “religion.” This means that, *for language families unaffected by Latin, there is no equivalent term to “religion”*—unless, of course, European cultures have somehow exerted influence on non-Latin-based cultures/languages, an influence evident in trade or conquest. Although “religion” is hardly a traditional concept in India, the long history of British colonialism has ensured that English speaking Indians have no difficulty conceiving of what we call Hinduism as their “religion”—although, technically speaking, to a Hindu, Hinduism is not a religion but is, rather, *sanatana dharma* (the eternal, cosmic duty/obligation/order). Even the New Testament is not much help in settling these issues since its language of composition—Greek—lacked the Latin concept *religio*. English New Testaments will routinely use “religion” to translate such Greek terms as *eusebia* (1 Timothy 3:16; 2 Timothy 3:5),

terms that are closer to the Sanskrit *dharma* or the Latin *pietas* than our term “religion.”

Even in Latin our term “religion” has no equivalent—if, by “religion,” you mean worshiping the gods, believing in an afterlife, or being good—what most people seem to mean today when they talk about “religion.” The closest we come when looking for Latin precursors to our modern term “religion” are terms such as *religare* or *religere* which, in their original contexts, simply meant such things as “to bind something tightly together” or “to pay close or careful attention to something.”

So, where does all this leave us? Well, it leaves us with a lot of questions in need of investigation: Just what do we mean by “religion”? If a culture does not have the concept, can we study “their religion”? Is there such a thing as “the Hindu religion” or “ancient Greek religion”? Regardless of the history of our vocabulary, is religion a universal human phenomenon or is it simply one among many ways that people name and classify their particular social worlds?

BONUS: The Academic Study of Religion (<http://rlst.colorado.edu/About-Us/the-academic-study-of-religion.html> ; handout given by ven. Gallelle Sumanasiri) February 2011

"Religion is powerful and persistent, and it shows no signs of disappearing. It provokes heartfelt commitment, eloquent expression, forthright action, and intense debate. For both practitioners and observers - for everyone who wants to be informed about the world around them - religion is an intensely curious phenomenon that calls out for better understanding."
(<http://www.whystudyreligion.org>)

The academic study of religion as we know it today can be traced to the 19th century encounter of Western scholars and theologians with non-Western cultures. In the United States, departments of Religious Studies began to emerge in public universities beginning in the late 1950s and 1960s. The [American Academy of Religion](#), the preeminent association of scholars of Religious Studies in North America, was formed in 1964 and now has over 11,000 members, including faculty and graduate students from colleges, universities, and divinity schools all over North America, Asia, Africa, and Europe. Today, departments of religion and Religious Studies are integral parts of humanities divisions on college and university campuses throughout the United States, promoting further understanding and appreciation of the many ways human beings express themselves in modes that can be called "religious."

The academic study of religion rests on the basic distinction between *studying about* religion as a field of inquiry and *being religious* or a religious practitioner. This distinction is central to the U.S. Supreme Court case *Abington vs. Schempp* (1963), a case involving daily prayer as part of a Pennsylvania school's opening exercises. The Court found the school's practice of daily prayer unconstitutional, concluding that mandated religious exercises in public schools were in violation of both the Establishment and Free Exercise clauses. However, the Court drew a distinction between *religious instruction* and *instruction about religion*, noting that while the former was unconstitutional, the latter was not, and indeed should be encouraged in public education. Writing for the majority, Justice Clark asserted that one's "education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization." We might say then that the academic study of religion is one of the only fields of study actually mandated by the Supreme Court for all U.S. citizens!

The academic study of religion is an inherently interdisciplinary field, incorporating textual studies of the world's sacred texts, language studies, art, history, philosophy, anthropology, politics, economics, sociology, psychology, comparative literature and literary studies, cultural studies, gender and ethnic studies, legal studies, and other approaches in order to better understand, compare, interpret, and analyze those beliefs, practices, traditions, communities, artifacts, and other phenomena we call "religious."

To read more about the academic study of religion, including some common misconceptions, pressing issues, and how to get started, see [Why Study Religion](#), a comprehensive website sponsored by the American Academy of Religion and funded by a grant from the Lilly Endowment.

BONUS: Why Study Religion (<http://www.studyreligion.org/why/study.html> ; *handout given by ven. Gallele Sumanasiri*) February 2011

Religion is studied by an energetic academic field. Each year, thousands of undergraduates take a course in religion. In the 1999-2000 academic year, for example, about 685,000 students took a religion course at around 900 American colleges and universities. Each school year, many students decide to focus on the topic and make theology or religious studies their major course of study.

There are two main branches of the study of religion in America today. *Theology*, which studies religion from the perspective of a particular community of believers, has historically been an important part of the Western university. It continues to be a foundation of undergraduate education at many American schools. The academic study of religion, which is often called *religious studies*, is a relatively new field that aims to treat all religious traditions even-handedly. Utilizing the tools from many other academic fields (including philosophy, history, sociology, anthropology, psychology, and theology itself), the academic study of religion arises out of a broad curiosity about the nature of religion and religious traditions. Religious studies offers a unique opportunity to ask fundamental questions about religious traditions. It also allows experimentation with some of most exciting ideas from other areas of study. Overall, religious studies is an exciting new field that is constantly crossing boundaries and breaking new ground as it attempt to bring its subject into better focus.

<http://www.studyreligion.org/why/leads.html>

The freedom of intellectual exploration is one of the joys of being in college, but most college students also have practical concerns about how studying religion will help in "the real world."

The study of religion *leads in many directions*, qualifying undergraduates for further study in graduate school and giving them a leg up in certain areas of the job market. Most religion departments offer students training in a unique combination of skills, including direct observation, critical thinking, and cross-cultural understanding. In many professional fields, such skills are in high demand. In addition, many religion majors or minors go on to study law, business, education, and medicine in graduate school. Some students choose to make religion the center of a professional career, either as the leader of a religious community, or as an academic specialist in higher education. In short, the study of religion offers a wide array of opportunities and a firm foundation for a successful and fulfilling career.

<http://www.studyreligion.org/why/index.html>

Religion has always been with us. Throughout history, it has expressed the deepest questions human beings can ask, and it has taken a central place in the lives of virtually all civilizations and cultures. As we think all the way back to the dawn of human consciousness, we find religion everywhere we turn.

This may be true of the past, but what about the present - and the future? In recent times, critics have suggested that religion is on the way out. Technology and science have changed our view of the world radically, leading some to say that we've entered a new stage of human existence, without religion. Soon, they argue, it will truly be a thing of the past.

In our day and age, rumors of religion's demise seem very premature - and perhaps there's no grain of truth in them at all. Religion persists and is often on the rise, even as scientific and non-religious perspectives have become prominent. We still find religion everywhere, on television, in film, in popular music, in our towns and neighborhoods. We discover religion at the center of global issues and cultural conflict. We see religion in the lives of the people we know and love, and in ourselves, as we live out and wrestle with our own religious faith. Why does religion continue to thrive? There are many reasons, but one thing is certain: religious traditions are adaptable in important ways. For many, contemporary religion even has room for skepticism, science, and the secular, which allows it to keep going strong in our rapidly changing world.

Overall, religion is powerful and persistent, and it shows no signs of disappearing. It provokes heartfelt commitment, eloquent expression, forthright action, and intense debate. For both practitioners and observers - for everyone who wants to be informed about the world around them - religion is an intensely curious phenomenon that calls out for better understanding.

BONUS: Comparative Religion: Nature, Aims and Objectives (handout given by ven. Gallele Sumanasiri, Chapter 1 from “Comparative Religion” by Kedar Nath Tiwari) April 2011

The subject of Comparative Religion as a scientific study of the various features of the different religions of the world in a comparative perspective is relatively a late development. It is hardly for a hundred years or so that the name 'Comparative Religion' has gained currency and studies in this direction have been taken up in right earnest. One important reason of this late beginning of the study of the subject may be attributed to the fact that most of the scientific studies of modern times have originated from the west and the western people until recently entertained such a sense of supremacy in their head and heart regarding their own religion that they hardly thought it worthwhile to compare it with the religions of the east. Consequently, they did not see the necessity of undertaking any study of religions other than their own. Even when they sometimes did so, they did it only with a view to exposing the weak points of those religions so as to belittle their importance and, in contrast, to exalt their own. But this is not the right spirit in which a comparative study of the different religions can be made. Such a study requires an impartial, neutral and tolerant outlook and if at all there is any leaning or sympathy for any religion, it must be for religions other than one's own. The attitude of India has always been one of tolerance and respect for other religions and the Indian people have never regarded themselves as the “chosen people of God.” Attempts at comparative study of religions have been made in India since very old days, but due to the political subjugation that she had to suffer for long, her voice was not recognised and cared for in the family of nations. It is not only on a theoretical level that India has recognised the value and worth of other religions, but also on the practical level she has set exemplary evidence of her tolerant attitude by accommodating many foreign religions of the world on her soil from time to time. She has always taken the various religions of the world as nothing but the different ways, suited to the cultural environments of different people, leading to the same goal. As Parriender has very nobly and honestly recognised, “India is used to many religions and regards them as different ways to the one goal with a rare tolerance.”⁷⁹ It is only when a few saner western thinkers have begun looking to eastern faiths as certain valuable heritages of mankind that the western people have realised the need and importance of a comparative study of religions and the science of comparative religion has consequently come about. Moreover, when the modern scientific developments have made the world in a sense very small such that mutual contacts among various cultures have become inevitable, the westerners have to recognise the existence and value of religions other than their own also. And thus comparative religion has now become an important subject of study and research amongst students, teachers and scholars of the world.

The name 'Comparative Religion' perhaps does not carry the full sense of the kind of study that is made under it, although it carries some sense. The name is rather synoptic. More properly, perhaps, it is to be called 'Comparative study of Religions' rather than 'Comparative Religion'. A. C. Bouquet, while making his aim of writing a book on Comparative Religion clear, asserts that it is 'a survey and comparison of the great religions of the world.'⁸⁰ Comparative Religion, therefore, precisely speaking, is a comparative study of the important features of the different religions of the world in a perfectly scientific spirit. What this 'comparative study of religions in a scientific spirit' actually means, requires clarification in which we will enter below. That will also clarify the precise nature, aims and objectives of the subject of Comparative Religion.

We may see through whatever we have said above regarding the subject matter of comparative religion that

- (1) It is a comparative study of different religions on various points
- (2) and it is a scientific study.

As regards the first point, it may be seen that whenever we embark on such a study, we have to face the problem of selection of materials. We are in difficulty as to what to include and what to leave aside out of the vast mass of materials that we come across. But then this should not be a very serious point of difficulty. After due consideration of materials, points of importance may be marked out and comparisons of those points may be made. But again there is a difficulty regarding the comparison itself. No comparison seems possible at first sight, because each religion in its wholeness appears to have its own distinctive character with specific features of its own. How to make comparisons then? Moreover, in making comparison, there are always chances of overemphasis, both in respect of the similarities and differences found amongst different religions. As a matter of fact, religions of the world both agree and differ together in many important points. But over-enthusiastic persons exhibit maniac tendencies in either bringing useless and farfetched points of similarity or in exposing unnecessary, unimportant and artificial points of differences amongst religions. In making honest and objective comparisons, both these extremist tendencies are to be avoided. Factual comparisons with points of real similarities and differences must be brought about in making a real comparative study of the religions of the world. And this is not an easy task. The task becomes all the more difficult due to a natural and unavoidable leaning that one has towards one's own religion. In making comparisons, one is generally inclined towards taking one's own religion as the standard of comparison and judging other religions in the light of that. This tendency vitiates the real academic spirit of making a comparative study of religions, because the person instead of making honest comparisons begins to pass judgments which are prejudiced and unwarranted. As a precaution against such tendencies,

79 G. Parriender, “Comparative Religion” (George Allen & Unwin, 1962) p. 22

80 A. C. Bouquet, “Comparative Religion” (Cassel & Company Ltd., London 1961).

Parriender very honestly and amply remarks, “Comparison, however to be justified seriously, must not imply judgment, and still less depreciation of any faith.”⁸¹ And these points inevitably lead us to the consideration of the scientific nature of the study of comparative religion, i.e., to the consideration of the second point that we have made out above.

Comparative religion is a scientific study. In the foregoing paragraph we have indicated in an implied manner what a scientific study of religions would be like. It must not be unrealistic and biased, rather it should be factual and realistic. No point concerning any religion, either one's own or any other, is either to be overemphasised or underestimated. The comparative study of the main points of various religions must be made in a neutral and detached manner characteristic of a scientist. We have said that in making comparisons there is always a danger of swaying towards the strong points of one's own religion and weak points of others. But in a scientific study of religions, this tendency must be avoided. An attitude of objective knowledge-seeking will have to be adopted so that all sorts of preferences or prejudices for or against any religion are completely shunned. Rather to be able to carry on a really scientific study in the sphere of religions it is necessary that one is more sympathetic towards religions other than his own. Religion is a very touchy and sensitive affair and therefore even in being neutral there is always a danger of leaning towards one's own faith. To avoid this, one will have to adopt here somewhat a special kind of scientific attitude. And that is that, instead of being completely neutral, one will have to be a bit sympathetic towards other religions. Charity towards other religions, therefore, is a necessary ingredient of the scientific study of religions.

A second precaution must also be taken in making the study of religions scientific. A scientific study, as we have said above, is a detached study. But too much of detachment in the study of religions is in a sense harmful and undesirable. Being detached sometimes means adopting a cut-and-dry attitude, confining oneself only to the externals of a thing without entering into its real depth. Religions are all living faiths and their essence does not consist in their bare externals such as rituals, methods of prayer, ceremonies etc. It rather consists in the inner beliefs and convictions which they carry along with them and which give their followers a distinctive character and way of life. To understand these internals of a religion, a little of involvement, not into any particular religion, but into religion in general, is necessary. In other words, some kind of religious sensitivity is essential on the part of a man who wants to make a study of religions in a comparative perspective. A purely cut-and-dry attitude cannot be regarded as a really scientific attitude in this sphere of study. That may be helpful in studying the dead and unconscious materials of the external world, but that can hardly help in a faithful study of the living faiths which concern the inner convictions of people. In a way, the study of religions is not only a study of their objective features as found in them externally, but also of the inner faiths and commitments associated with them in reference to their followers. Therefore, any scientific study in this sphere will have to be scientific in somewhat a specific sense.

Moreover, Comparative Religion, if it is to be a real academic study (and not only a study of general interest), must not only be a comparative description of the various points in a scientific spirit, but also be to some extent evaluative and critical. Really this aspect of comparative religion is the most delicate and it is here that tolerance and sympathy towards other religions are most required. Evaluation always requires a standard and one is always naturally tempted towards making one's own faith the standard of evaluation. And here the entire aim of a comparative study of religions is destroyed. In making evaluations or critical estimates, therefore, one has to take utmost care of not being unfair to any faith. To make a critical appraisal of a religion other than one's own is an exceedingly difficult and delicate task. But then it has to be done. In fact, many scholars have taken up this task and have accomplished it wisely and successfully. Thus evaluations are to be made, but the important thing to see is that they are rightly made.

But the question is, how are such right evaluations to be made? In fact, there is no straight and well-knit answer to this question. In other words, no straight and well-defined path can be shown to accomplish the job. It much depends upon the personal will and worth of the appraiser. One has to combine here his genuine critical acumen with his real sense of sympathy and large-heartedness for other religions. And this is not an easy task. However, some valuable hints have been thrown by certain thinkers on this point and in our humble way of thinking, we will suggest that they are to be followed in utmost sincerity and seriousness, if Comparative Religion is to become a useful study. One such hint is that, when evaluative statements are made about other religions, it must be kept in mind that they are recognised as fair in the context of the particular religion regarding which they are made. This clearly means that external criticisms of religions must be avoided as far as possible. Criticisms of a religion must be made within the framework of its own beliefs, ideas and practices. There is no limit to external criticisms. They all depend upon the personal convictions, likes and dislikes of the appraiser. But such criticisms based on personal likes and dislikes, or based on criteria drawn out of one's own faith and religion are hardly justified and desirable. A very prudent and at the same time valuable hint has been thrown in this regard by **Cantwell Smith** when he says, “It is the business of comparative religion to construct statements about religion that are intelligible within at least two traditions simultaneously.”⁸² The two traditions meant here are:

- (1) The tradition to which the appraiser belongs and
- (2) The tradition of the religion he is appraising.

81 **Parriender**, *op. Cit.*, p. 12

82 “*Comparative Religion: Whither and Why?*” p. 52.

In a similar vein **Prof. Bahm** observes, “My own view is that 'Comparative religions' does not exist in its fullest and fairest sense until judgments are based upon standards common to all of them and until each religion that proposes a standard of its own by which to measure other religions is also measured by standards proposed by other religions. 'Comparative Religions' as a study cannot approach being an 'objective science' until those who study it become willing to commit themselves to comparisons based on objective standards.”⁸³ It is clear that the general spirit lying behind all those hints is that, in making critical appraisals of other religions, one must give up preference for the beliefs and ideas of one's own religion or of any particular religion. Evaluations must be made with an open mind such that standards derived from one's own religions are not imposed upon others.

The above may give us an idea of the nature, aims and objectives of Comparative Religion. It also gives us an ample hint of the difficult and delicate task that a writer on comparative religion may have to perform. A very balanced mind – unbiased, unprejudiced, trained in scientific neutrality and yet sensitive to the deeper convictional aspects of religion – is required to undertake and accomplish this task. Yet the task is not impossible. In fact, valuable comparisons and evaluations have been made and they can very well serve as our guides in the stupendous task that we have embarked on undertaking. Let us hope and believe that in the following pages we shall be able to do justice to the claims of the various living religions of the world in so far as we will be engaged in the delicate task of comparing, contrasting and evaluating them.

BONUS: Comparative Religion: Nature, Aims and Objectives, (full) Chapter 1 from “Comparative Religion” by Kedar Nath Tiwari, pp. 1-7 (handout from ven. Gallelle Sumanasiri) 2011

The subject of Comparative Religion as a scientific study of the various features of the different religions of the world in a comparative perspective is relatively a late development. It is hardly for a hundred years or so that the name 'Comparative Religion' has gained currency and studies in this direction have been taken up in right earnest. One important reason of this late beginning of the study of the subject may be attributed to the fact that most of the scientific studies of modern times have originated from the west and the western people until recently entertained such a sense of supremacy in their head and heart regarding their own religion that they hardly thought it worthwhile to compare it with the religions of the east. Consequently, they did not see the necessity of undertaking any study of religions other than their own. Even when they sometimes did so, they did it only with a view to exposing the weak points of those religions so as to belittle their importance and, in contrast, to exalt their own. But this is not the right spirit in which a comparative study of the different religions can be made. Such a study requires an impartial, neutral and tolerant outlook and if at all there is any leaning or sympathy for any religion, it must be for religions other than one's own. The attitude of India has always been one of tolerance and respect for other religions and the Indian people have never regarded themselves as the “chosen people of God.” Attempts at comparative study of religions have been made in India since very old days, but due to the political subjugation that she had to suffer for long, her voice was not recognised and cared for in the family of nations. It is not only on a theoretical level that India has recognised the value and worth of other religions, but also on the practical level she has set exemplary evidence of her tolerant attitude by accommodating many foreign religions of the world on her soil from time to time. She has always taken the various religions of the world as nothing but the different ways, suited to the cultural environments of different people, leading to the same goal. As Parriender has very nobly and honestly recognised, “India is used to many religions and regards them as different ways to the one goal with a rare tolerance.”⁸⁴ It is only when a few saner western thinkers have begun looking to eastern faiths as certain valuable heritages of mankind that the western people have realised the need and importance of a comparative study of religions and the science of comparative religion has consequently come about. Moreover, when the modern scientific developments have made the world in a sense very small such that mutual contacts among various cultures have become inevitable, the westerners have to recognise the existence and value of religions other than their own also. And thus comparative religion has now become an important subject of study and research amongst students, teachers and scholars of the world.

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83 **A. J. Bahm**, “*The World's Living Religions*” (Arnold Heineme, nn), 1964, p. 13.

84 **G. Parriender**, “*Comparative Religion*” (George Allen & Unwin, 1962) p. 22

85 **A. C. Bouquet**, “*Comparative Religion*” (Cassel & Company Ltd., London 1961).

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- (1) It is a comparative study of different religions on various points
- (2) and it is a scientific study.

As regards the first point, it may be seen that whenever we embark on such a study, we have to face the problem of selection of materials. We are in difficulty as to what to include and what to leave aside out of the vast mass of materials that we come across. But then this should not be a very serious point of difficulty. After due consideration of materials, points of importance may be marked out and comparisons of those points may be made. But again there is a difficulty regarding the comparison itself. No comparison seems possible at first sight, because each religion in its wholeness appears to have its own distinctive character with specific features of its own. How to make comparisons then? Moreover, in making comparison, there are always chances of overemphasis, both in respect of the similarities and differences found amongst different religions. As a matter of fact, religions of the world both agree and differ together in many important points. But over-enthusiastic persons exhibit maniac tendencies in either bringing useless and farfetched points of similarity or in exposing unnecessary, unimportant and artificial points of differences amongst religions. In making honest and objective comparisons, both these extremist tendencies are to be avoided. Factual comparisons with points of real similarities and differences must be brought about in making a real comparative study of the religions of the world. And this is not an easy task. The task becomes all the more difficult due to a natural and unavoidable leaning that one has towards one's own religion. In making comparisons, one is generally inclined towards taking one's own religion as the standard of comparison and judging other religions in the light of that. This tendency vitiates the real academic spirit of making a comparative study of religions, because the person instead of making honest comparisons begins to pass judgments which are prejudiced and unwarranted. As a precaution against such tendencies, **Parriender** very honestly and amply remarks, "Comparison, however to be justified seriously, must not imply judgment, and still less depreciation of any faith."⁸⁶ And these points inevitably lead us to the consideration of the scientific nature of the study of comparative religion, i.e., to the consideration of the second point that we have made out above.

Comparative religion is a scientific study. In the foregoing paragraph we have indicated in an implied manner what a scientific study of religions would be like. It must not be unrealistic and biased, rather it should be factual and realistic. No point concerning any religion, either one's own or any other, is either to be overemphasised or underestimated. The comparative study of the main points of various religions must be made in a neutral and detached manner characteristic of a scientist. We have said that in making comparisons there is always a danger of swaying towards the strong points of one's own religion and weak points of others. But in a scientific study of religions, this tendency must be avoided. An attitude of objective knowledge-seeking will have to be adopted so that all sorts of preferences or prejudices for or against any religion are completely shunned. Rather to be able to carry on a really scientific study in the sphere of religions it is necessary that one is more sympathetic towards religions other than his own. Religion is a very touchy and sensitive affair and therefore even in being neutral there is always a danger of leaning towards one's own faith. To avoid this, one will have to adopt here somewhat a special kind of scientific attitude. And that is that, instead of being completely neutral, one will have to be a bit sympathetic towards other religions. Charity towards other religions, therefore, is a necessary ingredient of the scientific study of religions.

A second precaution must also be taken in making the study of religions scientific. A scientific study, as we have said above, is a detached study. But too much of detachment in the study of religions is in a sense harmful and undesirable. Being detached sometimes means adopting a cut-and-dry attitude, confining oneself only to the externals of a thing without entering into its real depth. Religions are all living faiths and their essence does not consist in their bare externals such as rituals, methods of prayer, ceremonies etc. It rather consists in the inner beliefs and convictions which they carry along with them and which give their followers a distinctive character and way of life. To understand these internals of a religion, a little of involvement, not into any particular religion, but into religion in general, is necessary. In other words, some kind of religious sensitivity is essential on the part of a man who wants to make a study of religions in a comparative perspective. A purely cut-and-dry attitude cannot be regarded as a really scientific attitude in this sphere of study. That may be helpful in studying the dead and unconscious materials of the external world, but that can hardly help in a faithful study of the living faiths which concern the inner convictions of people. In a way, the study of religions is not only a study of their objective features as found in them externally, but also of the inner faiths and commitments associated with them in reference to their followers. Therefore, any scientific study in this sphere will have to be scientific in somewhat a specific sense.

Moreover, Comparative Religion, if it is to be a real academic study (and not only a study of general interest), must not only be a comparative description of the various points in a scientific spirit, but also be to some extent evaluative and critical. Really this aspect of comparative religion is the most delicate and it is here that tolerance and sympathy towards other religions are most required. Evaluation always requires a standard and one is always naturally tempted towards making one's own faith the standard of evaluation. And here the entire aim of a comparative study of religions is destroyed. In making evaluations or critical estimates, therefore, one has to take utmost care of not being unfair to any faith. To make a critical appraisal of a religion other than one's own is an exceedingly difficult and delicate task. But then it has to be done. In fact, many scholars have taken up this

task and have accomplished it wisely and successfully. Thus evaluations are to be made, but the important thing to see is that they are rightly made.

But the question is, how are such right evaluations to be made? In fact, there is no straight and well-knit answer to this question. In other words, no straight and well-defined path can be shown to accomplish the job. It much depends upon the personal will and worth of the appraiser. One has to combine here his genuine critical acumen with his real sense of sympathy and large-heartedness for other religions. And this is not an easy task. However, some valuable hints have been thrown by certain thinkers on this point and in our humble way of thinking, we will suggest that they are to be followed in utmost sincerity and seriousness, if Comparative Religion is to become a useful study. One such hint is that, when evaluative statements are made about other religions, it must be kept in mind that they are recognised as fair in the context of the particular religion regarding which they are made. This clearly means that external criticisms of religions must be avoided as far as possible. Criticisms of a religion must be made within the framework of its own beliefs, ideas and practices. There is no limit to external criticisms. They all depend upon the personal convictions, likes and dislikes of the appraiser. But such criticisms based on personal likes and dislikes, or based on criteria drawn out of one's own faith and religion are hardly justified and desirable. A very prudent and at the same time valuable hint has been thrown in this regard by **Cantwell Smith** when he says, "It is the business of comparative religion to construct statements about religion that are intelligible within at least two traditions simultaneously."⁸⁷ The two traditions meant here are:

- (1) The tradition to which the appraiser belongs and
- (2) The tradition of the religion he is appraising.

In a similar vein **Prof. Bahm** observes, "My own view is that 'Comparative religions' does not exist in its fullest and fairest sense until judgments are based upon standards common to all of them and until each religion that proposes a standard of its own by which to measure other religions is also measured by standards proposed by other religions. 'Comparative Religions' as a study cannot approach being an 'objective science' until those who study it become willing to commit themselves to comparisons based on objective standards."⁸⁸ It is clear that the general spirit lying behind all those hints is that, in making critical appraisals of other religions, one must give up preference for the beliefs and ideas of one's own religion or of any particular religion. Evaluations must be made with an open mind such that standards derived from one's own religions are not imposed upon others.

The above may give us an idea of the nature, aims and objectives of Comparative Religion. It also gives us an ample hint of the difficult and delicate task that a writer on comparative religion may have to perform. A very balanced mind – unbiased, unprejudiced, trained in scientific neutrality and yet sensitive to the deeper convictional aspects of religion – is required to undertake and accomplish this task. Yet the task is not impossible. In fact, valuable comparisons and evaluations have been made and they can very well serve as our guides in the stupendous task that we have embarked on undertaking. Let us hope and believe that in the following pages we shall be able to do justice to the claims of the various living religions of the world in so far as we will be engaged in the delicate task of comparing, contrasting and evaluating them.

87 "Comparative Religion: Whither and Why?" p. 52.

88 **A. J. Bahm**, "The World's Living Religions" (Arnold Heineme, nn), 1964, p. 13.